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EARLY CHRISTIAN MISSIONS AMONG THE INDIANS OF MARYLAND.

Although no historian of Maryland has recorded the efforts of the early settlers to convert the aboriginal inhabitants of our State to Christianity, this Society possesses interesting documents of undoubted authenticity, which prove that at the commencement of the Colony, and for several years after, the most zealous and successful exertions were made in this pious enterprise.

The interesting history of the voyage and landing of the first settlers, and the description of the country and its native inhabitants, were written in Latin, by one of the Missionaries, who accompanied the Colonists, in the ship *Ark*, in 1633-4. This rare historical document was addressed to the Superior of the Jesuits, within a month after the arrival of our Pilgrims. The original was found among the archives of the Society of Jesus, at Rome, by the late Rev'd. Wm. McSherry, a native of Virginia; who transcribed it, together with extracts from various annual letters written by the Missionaries in Maryland in subsequent years to the Superior of their Society. It is to similar letters the world is indebted for the interesting work so well known by the title of *Lettres édifiantes et curieuses*. Our Society is indebted to Georgetown College for copies of the documents found in Rome by Rev'd. Mr. McSherry.

Although the name of the writer of the first tract—the *Narrative of the Voyage*—is not mentioned, I think it will appear, in the conclusion of these remarks, that Rev'd. Andrew White was the author. From these MSS. most of the matter for this essay has been culled; but the biographical sketches, as well as the contemporaneous history, have been collected from various reliable sources—which are quoted in the notes.

With the first Colonists of Maryland, came two Jesuit Priests, Fathers Andrew White and John Altham; and two lay brothers, or temporal coadjutors, as they are designated, of the same Society, whose names were John Knowles and Thomas Gervase.

Father White was born in London, about the year 1579. As, by the laws in force at that period, Catholics were denied the advantage of education in their own religion in England, he was educated at the English College at Douay, in Flanders; at which place he probably received ordination. He was a secular priest and returned to England very soon after being qualified for the ministry; for, we find his name in a list of forty-seven priests, who, in 1606, "were, from different prisons, sent into perpetual banishment."

In the following year, he applied for admission into the Society of Jesus, performed a novitiate of two years at Louvain, and again returned to England, where he labored as a Missionary for a few years.² As the penalty was death, to a priest who returned to England after banishment, his life was constantly in danger in that country. He was therefore recalled to the Continent, and sent to Spain as a tutor to English Catholic students, who received in two or three English Seminaries in that country, an education to qualify them for the sacred ministry in England. While in Spain, he filled the professorships of Scripture, Scholastic Theology, and Hebrew. He afterwards taught Divinity—first at Louvain, and then at Liège, in Belgium. He is described as "a man of transcendent talents."³

¹Challenor's Memoirs, vol. 2, p. 14—Phila. edition.

²Historia Anglo Bavara S. J.

³Collections towards illustrating the biography of the Scotch, English, and Irish members, S. J., by Rev'd. Dr. Oliver, p. 222—London, 1845.

Applications having been made by Lord Baltimore, to the Superior of the Jesuits, for clergymen "to attend the Catholic planters and settlers, and to convert the native Indians" in Maryland, Oliver says, "the design was approved, and Father Andrew White was directed to prepare for that mission. Like a giant, he exulted to run his course; he arrived safely in March, 1634; and his successful zeal entitled him to the glorious title of the "Apostle of Maryland."¹

Of the early life of Father Altham, we have no particulars. Some account of his meritorious labors, and of his death in Maryland, will constitute a portion of this essay. Before the site for the new Colony had been determined on, Father Altham accompanied Governor Calvert in his voyage of exploration of the Potomac River, and visited with him the great Chief of Piscataway, who is represented as superior to the other chiefs, and is sometimes styled Emperor. The Governor and his exploring party first landed on the Virginia side of the river, at Potomac-Town,² where the natives received them kindly, Here Father Altham explained to them the doctrines of the Christian Religion, by means of an interpreter—one of the settlers of Virginia. This fact, which is explicitly stated in our MS., is thus mentioned in that very rare book, "A Relation of Maryland," printed in London, in 1635. The Governor and his party, having landed "at Patowmeck-town, where, the werowance being a child, Archihau, his uncle, (who governed him and his country for him) gave all the company good welcome; and one of the company, having entered in a little discourse with him, touching the errors of their religion, seemed well pleased therewith, and at his going away, desired him to return againe, saying he should live with him, and his men should hunt for him, and he would divide all with him." Crossing the river, the Governor and his party ascended the Potomac, and landed at Piscataway, where they treated with the Emperor about settling in his country. After this, they returned to their companions, at St. Clement's Island, and the site being determined

¹ *Ibidem.*

² New Marlborough, or Marlboro' point, near Potomac Creek.

on, they founded the City of St. Mary's, on the east bank of the river, now called by that name. The two priests obtained, by the consent of its owner, one of the Indian huts or wigwams, for their own use; and, having fitted it up in the most becoming manner their circumstances allowed, they called it the "*first Chapel in Maryland.*" Here, they immediately applied themselves to the study of the Indian language, in which they found the difficulties much increased by the number of dialects used among the different tribes.¹

The virtuous conduct, and gentle dispositions of the Indians, in the immediate vicinity of St. Mary's, encouraged the Missionaries to entertain hopes of the conversion of the natives generally to Christianity. But, in the second year of the colony, obstacles to their pious design were thrown in the way, which prevented them from extending their visits beyond the limits of the settlement. It was in the early part of the year 1635, that Captain Claiborne—whose name and exploits are so familiar to the students of the early history of Maryland—succeeded in exciting the suspicions of the Indians against the Maryland Colonists generally, and prejudices against their religion in particular.² Apprehensive of hostilities from the Natives, our Colonists confined themselves to St. Mary's, until the good will of the Indians was restored. A third Priest arrived from Europe in 1635, at which period the Missionaries declare in their letters that—

"But little can be said of this Mission, which has been but lately commenced. On account of the numerous difficulties which have occurred, the fruits, as yet, are scarcely appreciable, especially among the savages, with whose language we are, slowly, becoming acquainted. Five companions are here employed, three priests and two lay brothers, who joyfully sustain their present labors, in the hopes of future success."

In the year 1636, there were four priests, and one temporal coadjutor, on the Maryland Mission. Among our extracts, from the annual letters, we have none for the year 1637; and conse-

¹ Capt. Smith remarks the same difficulty.

² Oldmixon's Brit. Emp., vol. 1, p. 328; Bozman, II, p. 32.

quently have no account of the arrival of any Missionaries from 1636 to 1638. Tradition says, that a priest, named Thomas Copley, was one of the first Missionaries in Maryland. Some old records in the possession of the Jesuits, in this State, mention his name ; and in an ancient MS. book, at the Novitiate in Frederick, the following is the first entry :

“Catalogus Patrum Anglorum, &c., Pater White Andreas, primus Marylandiæ Missionarius advenit huc circa 1630, ante Dominum Baltimori : Sacellum extruxit in White-neck, at non habebat domum. Obiit in Anglia, 27th Sept., 1655. Vide Tanner Confess. Soc. pag. 803 et Fasti Soc. in hanc diem.

P. STARKEY,
P. COPLEY,
P. FERRET,
P. PULTON.”

As the period given in the above catalogue for the arrival of Father White—“*circa 1630*”—is not definite, it is evident that the entry cannot be relied on for precision as to dates. But it is probably correct in the names of Missionaries serving in Maryland, in the early years of the Colony. By the State records at Annapolis, it appears that a gentleman, named Thomas Copley, arrived in Maryland, and precisely in that year of which we have no missionaries' letters. In the oldest book in the Land Office, I find the following entry : “Thomas Copley, Esq., demandeth 4000 acres of land, due by conditions of plantation, for transporting into the province, himself and twenty able men at his own charge, to plant and inhabit, in the year 1637.” *Liber No. 1, folio 25.* It is no objection to his identity with the Missionary of that name, that the record calls him “*Esquire*” ; for, it would not have been safe at that period to have openly recognized a Catholic Priest by the title of “*Reverend*,” and in the State records, we find a prudent caution in this respect, to avoid any public, or apparent disregard of the penal laws then in force in the mother country, against Catholic priests, and Jesuits in particular. In another book, in the same office, Mr. Copley's name appears in connection

with the names of Fathers White and Altham. This interesting record is in Liber 2, fo. 18 and 20, and is stated to be the "proceedings of the first Assembly held at Saint Mary's, 25th and 26th January, 1637." After recording the names of the members, the following are part of the proceedings :

"After, were summoned to appear, by virtue of writs to them directed Mr. Thomas Copley, Esq., of St. Mary's hundred, Mr. Andrew White, Mr. John Altham, Gent. of the same hundred. Robert Clerke, gent. appeared and made answer, that they desired to be excused from giving voices in this Assembly, and was admitted." In another place, Robert Clerke is designated as "servant to Mr. Copley." A proof that Mr. Copley was a Jesuit Priest, and engaged on Missionary duty in Maryland is found in this original letter, written in Liège, in 1640, by Robert Gray, a lay brother of the English province S. J., who was then applying to the Superior to be sent to Maryland. The portion of the letter which refers to the subject, is as follows : "Reverend Father; your reverence gave us to understand the last night, what desires those first Fathers of ours which was sent in Maryland mission hath of supplies. I make bould in all submission to tell you what promise I made to *Father Copley at his going*, that after the death of Father Blount,¹ if I lived after him I would *come to him in Maryland*, provided I might be admitted."

By the above extracts from the proceedings of the first Assembly, it would appear, that the three priests, Fathers White, Altham, and Copley, had been summoned as members of the legislature, but that they were so unambitious of political power as to decline taking any part in public affairs. Our MSS. of 1638, mention the death of a priest, and of a lay brother. The former is described as a young man, from whom "on account of the excellent qualities of his mind and heart a great deal was expected." His name is not given, but I have no doubt he was the priest who arrived in 1635. John Knowles, the companion of Fathers White and Altham, was the lay brother.² He was much regretted by his

¹ He died in May, 1638. Oliver, p. 55.

² Oliver says he died in Maryland, on 24th September, 1637. Page 127.

brethren. As our extracts from the annual letters state that four priests were engaged on the Mission in Maryland, another must have arrived from Europe, that year. This gentleman, I presume, was the Father Pulton mentioned in the Frederick catalogue before referred to. This opinion is sustained by two entries in the Land office, viz: Liber I, fo. 18. "Came into the province 22d November, 1638, Mr. Pulton—Mr. Morley," and in folio 37, "Mr. Ferdinando Pulton demandeth land, &c., as assignee of Mr. Andrew White, John Altham," &c. The Mr. Morley, mentioned in connection with Mr. Pulton, was probably Walter Morley, a lay brother, of whom Oliver says: "he died in Maryland, 6th March, 1641."¹

The King of the Patuxents, whose name was Mackaquomen, had shewn the most friendly disposition towards the Maryland Colonists, from their first arrival. And the people, dwelling upon the Patuxent, have been described by Captain Smith, as more civil and hospitable than any other Indians seen by him, when he first visited that river in 1608. It would also appear by his account, that the Patuxent country was more thickly inhabited than any other portion of Maryland which he visited. The nations or tribes of Indians named Acquintanacksuah, Patuxent, and Mattapanient, dwelt there in Smith's time. Mackaquomen is stated in our MSS., to have been possessed of great influence and authority among the savages. It was, therefore, considered of importance by our Missionaries to attempt the conversion of this prince and the numerous people on the banks of the Patuxent. With this view, Father White took his residence there, and employed himself diligently among the Indians near the mouth of that river. He had succeeded in the conversion of only six of these people, when Governor Calvert discovering some indications of hostile or unfriendly feeling, on the part of Mackaquomen towards the colonists, recalled Father White to Saint Mary's, lest his life or liberty should be endangered among the savages, in case of war.

The annual letter of 1638, after deploring the death of the priest, and a lay brother already mentioned, by the "prevailing

¹ Collections, p. 144.

disease of the Colony"—with which disease all the priests had been attacked—says: "The Governor of the Colony will not allow us to remain among the Savages; not only on account of the prevalent sickness, but also because of the hostility of the Indians"—who were thought to have formed a compact against the settlers—"nevertheless, we hope that in a short time one of us may succeed in getting a footing among the Savages." Friendly relations having been re-established in the beginning of 1639,¹ the Missionaries immediately improved the favorable circumstance by dispersing themselves among the Indians, in such places as seemed to be most favorable for the general diffusion of Christianity. The annual letter of 1639, says: "Four priests and one co-adjutor are employed in this Mission. Settled in places widely distant, they thus hope to acquire a knowledge of each neighboring idiom, and consequently to spread more widely the holy truths of the gospel."

The names of these priests were John Brock, who was superior of the mission, Andrew White, John Altham, and Philip Fisher. Of their characters and the scenes of their pious labors, the following brief sketch may not be without interest to the curious inquirer into our early history.

Father John Brock, (whose real name appears to have been Morgan)² took the station previously occupied by Father White, near the mouth of the Patuxent river, upon land which had been given to the Missionaries by the Indians. The station was called Mattapany, and as the land was afterwards relinquished to Lord Baltimore, I think it is the same on which he built his mansion near the mouth of the Patuxent,³ the ruins of which are still to

¹ Bozman, II., p. 165.

² It often became a prudent precaution for the English Jesuits to assume a different name to evade the penal laws against Jesuit priests. Another reason for assuming a different name is thus given by a modern English writer: "From the time when the Catholic father was made liable to a fine of forty shillings per day, if he employed any but a Protestant tutor or schoolmaster to instruct his child, or of one hundred pounds if for the sake of Catholic education, he sent his child beyond the sea, it had grown into a custom for the young man, on his admission into a foreign Seminary, to assume a feigned name, that he might not, by the retention of his real name, bear testimony to the legal delinquency of his parent."

³ Oldmixon, Vol. 1, p. 337.

be seen. Mattapany was the store-house of the mission, from which supplies were furnished to the other Missionary stations. And during a scarcity in the year 1640, in consequence of a drought in the preceding year, the Missionaries distributed bread to the Indians.

Father Altham was stationed on Kent Island, which was then considered a place of great importance for commerce with the various tribes, who had been accustomed to resort thither, before the arrival of the Maryland Colony, in consequence of Claiborne having made it a place of trade, as early as 1631. In his petition to Charles I. in 1637-8, he stated that by means of his settlement on this Island, and Palmer's Island, at the mouth of the Susquehanna, he "was in great hopes to draw thither the trade in beavers and furs which the French then wholly enjoyed in the *grand lake of Canada*."¹ In 1638 it had a population of one hundred and twenty, and sent two delegates to the Assembly. The Isle of Kent, as it was then called, was thus an admirable station for a Missionary, on account of its opportunities for intercourse with the Indians of various tribes who visited it, and for the facilities it afforded for making excursions to their villages, which were generally on the banks of the rivers emptying into the Chesapeake Bay.

Father Philip Fisher, who arrived in Maryland probably two or three years later than Fathers White and Altham, had charge of the mission at St. Mary's City in 1639; further notice of him will occur hereafter.

The King of Piscataway, whose name was Chitomacon, had been represented to be a chief of great power, who exercised authority over several of the neighboring chieftains. His capital, which was called Kittamaquindi, was probably at or near the present village of Piscataway, about fifteen miles south of our City of Washington. As soon after his recall from Patuxent as he could be permitted to leave Saint Mary's, Father White determined to visit Kittamaquindi, for the purpose of preaching the gospel to the Piscataway and neighboring Indians, and arrived there in June,

¹ Bozman, II., p. 70.

1639. He was cordially received by the king, and entertained by him, with great hospitality. Father White explained to the king and his family, as well as many of his tribe, the truths of the Christian religion; and his instructions were received in the most grateful manner. He succeeded in persuading the Indians to dress with more modesty than they had used to do; and induced the king to content himself with one wife. The example and instructions of Father White, produced in this interesting savage the most favorable sentiments towards the Christian religion. In reply to the governor, who explained to him the advantages the Indians might derive from trade with the English—he said, “he considered that but slight gain in comparison with the treasure received from the Fathers, in the knowledge of the true God: which knowledge,” said he, “is now, and always shall be the chief object of my wishes.” At a general meeting of his own tribe, and in the presence of several chiefs, and some Englishmen, he avowed his determination, and that of his family, to abjure their superstitions and to pay homage to Christ; declaring there was no true God but that of the Christians, nor any other name by which the immortal soul could be saved from ruin. Chitomacou accompanied Father White in a visit to St. Mary’s, where his conduct was exceedingly edifying. And he there solicited baptism; but Father White preferred to postpone the sacred rite until his return among his own people, when his family and such others as were prepared, might unite with him. The day appointed was 5th July, 1640, and great preparations were made for the occasion. Many respectable people from St. Mary’s together with the Governor’s Secretary, and Father Altham from Kent Island, assembled at Piscataway. The following extracts from a letter written by Father Brock—(lately mentioned as the superior of the Mission of Maryland, who resided at Mattapany on the Patuxent)—appeared in the *Catholic Spectator*, published in London in 1824. As this letter is entirely to our purpose, and corroborates the statements in our MSS., I have copied all that I find in the publication.

¹ “Since my last letter, written in the course of the preceding

¹ Extract of a letter written by Father John Brock, S. J., the Superior in Maryland, and dated May 3rd, 1641.

year, it has pleased Divine goodness to open the way to the conversion of many, I trust, thousands of souls, by calling to the Orthodox Faith, the Emperor or Great King of Pascataway : for he has many kings subject to his power. He was baptised on 5th July, 1640. His former name, Chitomacon, was changed into Charles, on the occasion : and his Queen was baptized at the same time by the name of Mary ; with an infant at the breast, who was christened Ann. The King's principal councillor, Mosorcoques, was baptized at the same time, by the name of John ; and his infant son was christened Robert. The ceremonies were performed in the presence of the Governor's Secretary, and of Father Altham, and of many others of the English Colony, by Father Andrew White, at Pascataway in a chapel made in the Indian fashion, of the bark of trees, and erected expressly for this occasion. Very many would have followed the Emperor's example, and been admitted to the sacred Font, if Fathers White and Altham had not been attacked by sudden illness and necessitated, for the recovery of their health, to leave the country for St. Mary's town, in the English Colony. There Father Altham departed this life on the 5th November ; his companion, by frequent relapses, was, for some time, prevented from resuming his Missionary labors ; but finding himself somewhat convalescent, he returned with me last February, to cultivate the vineyard. Soon after his arrival in the country, he suffered another relapse, and has not yet recovered his strength. Considering his age and infirmities, I fear he must soon sink under his accumulated labors. He has engaged the affections of the natives, and possesses a superior knowledge of their language : several are now instructed to receive baptism, and many of the better sort show themselves well disposed towards the Christian Faith. A few months ago the King of Pascataway sent his daughter, the heiress of his dominions, to St. Mary's town, to be educated amongst the English, and prepared for baptism."

Father Brock then enlarges on the difficulties and privations which the Missionaries had to suffer in their Apostolical career, but expresses the most unbounded confidence in the protection of a kind Providence. He adds, in the sequel : " In whatever manner it shall please the Divine Majesty to dispose of us, may his

will be accomplished. For my part, I would rather, laboring in the conversion of these Indians, expire on the bareground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want; God grant that I may render him some service: the rest I leave to his Providence. The King of Pascatoway has lately died most piously. God, we trust, will raise up other seed in his place, by means of the neighboring King, Anacoston, who has invited me and is determined to be a Christian. Several others, in various places, profess the same desire. We have great hopes of a plentiful harvest of souls, if laborers are not wanting, that know the language and enjoy good health."

"Within five weeks after this magnanimous sentence, viz.: 5th June, 1641, Father Brock sunk under the accumulation of fatigues and privations, and passed to immortality."¹

The Missionaries in Maryland wrote to their brethren in Europe favorable accounts of their prospects in 1639-40. Referring to their invitation from Anacoston and Mosoroques, our Missionaries write, in the latter year, as follows:

"From which we may safely conclude, that a harvest is placed within our reach, the labor of which will be richly repaid with fruit. The greatest fear is, that we shall not have laborers enough to collect so abundant a crop. There are also other neighboring towns, which, doubtless, were the word of God preached to them, would willingly, and with joy, embrace the light of the Gospel; but lest we might seem to desert our little flock too soon, we are obliged to desist from extending our labors to others. Let not those who may be sent to our assistance, fear that they will be destitute of the necessary supports of life. For he who clothes the lily of the valley, and feeds the birds of the air, will not suffer those engaged in extending his heavenly kingdom to want the necessary supplies."

That their appeals excited the sympathies of their European brethren, will appear by the following extracts of letters from the Superior of the Society:

¹ Oliver, p. 60.

“To Father Andw. White, Maryland.

“15th OCTOBER, 1639.

“The zeal of your reverence for the conversion of souls as expressed in your reverence’s letter, has afforded me infinite delight. I anticipate with great interest, receiving the history of the Mission erected by your reverence, and I doubt not that it will be of service in stimulating *the spirits of many to similar exertions.*”

“To Father Jno. Brock, Superior in Maryland.

“15th SEPTEMBER, 1640.

“I have received the communication of your reverence, bearing date the second of May ; and I cannot convey to you, an adequate idea of the pleasure which I derived from it. My mind is so completely taken up with that Mission of yours, that there is nothing which I desire more earnestly than to receive news of its progress as frequently as possible ; and I put so much confidence in the diligence of your reverence, that I hope the news will always be good. The hints of your reverence concerning the establishment of four stations, your information with regard to the kindness of the Prince of the Aborigines, his inclination towards baptism, and your hope of a plentiful harvest, have been subjects of no ordinary rejoicing. The hope of establishing a college, which you hold forth, I embrace with pleasure ; and shall not delay my sanction to the plan, when it shall have reached maturity.”

In a historical memoir of the first establishment of the Catholic religion in the United States written by the late Abp. Carroll, about 1790–1, he remarks :

“About the year 1640, some design appears to have been formed for carrying the gospel amongst the native Indians. For I find by some papers in my possession, that in this year, the Provincial of the English Jesuits, wrote a letter of exhortation to the young Jesuits at Liège, inviting them to offer their services for this perilous and laborious undertaking. In consequence of this invitation, upwards of twenty solicited with the most fervorous

language to be sent ; but I do not find that anything farther was done in the business, which I doubt not, was owing to the jealousy the neighboring Protestants of Virginia had now conceived, at the superior credit which the Catholics enjoyed amongst the Indians. Add to this, that in the same year, 1640, the troubles began in England, which ended in the dethronement and beheading of Charles I., in 1648 ; the virulence of the prevailing party in England against Catholics, and their jealousy of every enterprise for the increase of true religion, made it necessary to forbear from any further communication with the Indians ; for as the spirit of the times was, it would have been said, certainly, that the Indians would be brought down by the priests and papists to murder all the Protestant inhabitants."

I have now before me the original letters of twenty-three Jesuits of the English province, soliciting to be sent upon the Maryland Mission, in terms of the most edifying self-devotion. They are all dated in July and August, 1640, and most of them are written from Liège, where the English Jesuits had an establishment. A short extract from one of these letters will show the zeal with which the provincial Father Edward Knott, encouraged this Mission, as well as the ardor of his subjects to be employed here.

"Reverende in Christo Pater.

"Pax Christi—I had no sooner heard the relation of the happy success of our Mission in Maryland, and the great hopes of converting souls to their Lord and Creator, but I was surprized with no small joy and comfort, which, nevertheless, was but little, compared with that which I received, when I read those sweet and no less comfortable lines with which your Reverence invited not any one in particular, but all in general, to employ their lives and labors in the undertaking of so glorious an enterprize of converting souls to God by means of that Mission. And to tell you the truth, my joy was so great, that no thought nor word for a long while could come from me which resounded not Mariland. The cause of my joy was the hopes I conceived of being so happy as to be one of those who would consecrate themselves to so noble an employment. *Nec vana spes* as I hope ; since I doubt not it

is the will of Almighty God, for having commended the matter unto Him, for some days, I still found the same desire I had in the first hour. If your Reverence desireth to know yet farther the joy which was caused in me by this happy newes, I cannot express it better, than by saying that it hath binne like an ocean able to drowne all other sorrows and crosses which by reason of troublesome times might have no small part in me."

As the letter is long, I will omit all that follows, except the conclusion.

"I would willingly demaund your Reverence his counsell in one thing, and it is by what meanes I may gett my portion of those temporall goods which by right are due unto me. I would be willing to give all to the furthering of our mission. The surest way weare to procure some friends to speak to my father. Peradventure my step-mother who is my Lord Montigue his Aunt will be able to effect it. I leave all to your Reverence his disposing.

LAWRENCE WORSLEY."

"The 26 of July 1640."

One of the successful candidates for the Maryland Mission, at that time, was Rev'd Roger Rigbie. The following is his letter of application :

"Reverende in Christo Pater.

Pax Christi—I had thought to have petitioned for a favour at your Reverence's last being here; but your sudden and indeed to me unknown departure prevented me. Howsoever, I hope it was not without God Almightyes particular providence, that I might more maturely deliberate of so waightie a matter, before I proposed it. My request is only to entreate the happines to be made partaker of that happie Mission of Mariland. 'Tis true, I conceive this Mission not only happie and glorious; but withall hard and humble, in regard of the raw state things as yet are in; yet the love of Jesus neyther feares labour nor low employment. Your Reverence's letter inkindled in my mind a great desire of this voyage, renewed former good purposes to that effect, and made me in fine resolve upon it. This resolution hath bin verie much

strengthened this tyme of Holy Exercises, both in prayer, Holy Masse, and other occasions, which I have taken to deliberate of this point. I confesse the deliberation hath bin long, and the resolution, I fear will come late both for others speedier petitions, and the tyme of the yeare: neverthelesse not alwaies first come, first sped, sometymes novissimi become primi; and being neare at hand, I confide, I may bee readie in due tyme for that voyage the next opportunitie. Besydes, though others farr better deserving, and more able to found that new spiritual plantation, will have alreadie presented themselves, yet I should be glad to ioyn my meanest endeavours with their best; and the little experience I have had, gives me good hopes, that my health and strength will be able to break through occurrent difficulties, and accompanie others in their greatest labours. I feare I have hindered your more serious thoughts too long, wherefore in a word, I leave the matter wholly to your prudent charitie, desiring you would freely dispose of me, as you iudge best. If you bee alreadie furnished with workmen, it may bee you will want the next spring to provide for a new harvest, then you know where to find one. Thus with my dutiful respects, and best wishes I humbly craue part of your Holy Sacrifices, and rest this 31, of July 1640.

your Reverence's humble servuant in Christ,

ROGER RIGBIE."

This Father was stationed at Patuxent, in 1642. He was born in London in 1608, and was about 33 years of age when he arrived in Maryland. Our MSS. say that he was so successful in acquiring the Indian language, as to have been able to compose a short catechism in it. He was confined to his bed, by severe indisposition for three months, and is stated to have died in Virginia, in 1646.¹

Father White continued to reside at Piscataway, until 1642, occasionally visiting Saint Mary's. Returning from one of these visits in the winter, he was detained by the ice, nearly opposite Potomac town, in Virginia—the place visited by the Governor and Father Altham, in their first exploring voyage. By walking over

¹ Oliver, p. 180.

the ice, Father White reached the town, where he remained several weeks, preaching and instructing the natives. The annual letter of 1642, says: "During a detention of nine weeks at Potomac town, his spiritual gain in souls fully compensated for the delay. For, during that time, there was an accession to the church, of the chief of the town, with the principal inhabitants. Also a chief of another tribe, with many of his followers; a third, with his wife, son and one of his people; and a fourth chieftain, with a companion of high rank among his own people. By these examples, his whole tribe was prepared to embrace the faith, as soon as we could find time to impart to them the necessary instructions."

Soon after this period, the young Queen of Piscataway, as Chitomacon's daughter was called, was baptized at St. Mary's, where she had been educated; and she then understood the English language pretty well.

The Missionaries were very successful in another quarter, of great importance. This was the Indian town of Potopaco—the site of Port Tobacco, the capital of Charles county. Nearly all the native inhabitants of this place embraced Christianity, to the number of 130, including the young Queen, and the wife and two children of the former principal chief. This fertile district, embraced by the great bend of the Potomac river, being favorably situated for intercourse with the neighboring Indians, who were very numerous, the Missionaries determined on establishing a residence there. This they were more inclined to do, because of interruptions at Piscataway, from the Susquehannock Indians. In consequence of hostilities from the Nanticokes, the Wicomeses, and the Susquehannocks, these tribes were declared to be enemies to the province, and great apprehensions were felt by the Colonists. In 1642, "a march against the Indians" was ordered, and a fort erected at Piscataway. It is worthy of observation, that our MSS. state that the Susquehannocks, about whose history there is so much obscurity, had taken up their residence upon the banks of the Potomac, near Piscataway.¹ This fierce and truculent tribe,

¹They were still there in 1675, as appears by a letter written in 1705, formerly in the possession of Mr. Jefferson, and now in the Library of Congress—entitled

who are described as very hostile to the Christians, had made an attack upon one of the settlements, murdered the men, and carried off the property they found there. As the Colony was feeble in numbers, and some internal dissensions amongst the English settlers prevented the prosecution of vigorous measures against the Indians, it was deemed most prudent to withdraw Father White from Piscataway. The Missionaries in 1642 made many excursions up the Patuxent river.

They thought these excursions best suited to the then disturbed state of the country. Among their converts, were the young Queen of Patuxent-town, and her mother. In their letter of this year, they thus describe their excursions:—

“We sail in an open boat—the Father, an interpreter, and servant. In a calm or adverse wind, two row and the third steers the boat. We carry a basket of bread, cheese, butter, dried roasting ears of corn, beans and some meal, and a chest containing the sacerdotal vestments, the slab or altar for mass, the wine used in the holy sacrifice, and blessed baptismal water. In another chest we carry knives, hoes, little bells, fishing hooks, needles, thread, and other trifles, for presents to the Indians. We take two mats: a small one to shelter us from the sun, and a larger one to protect us from the rain. The servant carries implements for hunting, and cooking utensils. We endeavor to reach some Indian village or English plantation at night-fall. If we do not succeed, then the Father secures our boat to the bank, collects wood and makes a fire, while the other two go out to hunt; and, after cooking our game, we take some refreshment, and then lie down to sleep round the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to GOD, we enjoy our scanty fare and hard beds as much as if we were accommodated with the luxuries of Europe; while the consolation we find in the promises

“The beginning, progress and conclusion of Bacon’s rebellion in Virginia, in the year 1675 and 1676.” The writer of this letter says, “The Susquehannocks were newly driven from their habitations at the head of Chesepiack Bay, by the Cinela Indians, down to the head of Potomac, where they sought protection under the Piscataway Indians, who had a fort near the head of that river, and also were our friends,”

of GOD, to those who labor faithfully in his service, and the watchful care he seems to have of us, gives us strength to bear up against difficulties, so much so, that it is surprising that we are able to accomplish what we do."

Our extracts from the Missionaries' letters, mention the arrival of two more assistants from England, in 1642, and are then interrupted until 1654. We have seen, that up to the former date, the Gospel had been preached to the Indians with success, not only at the Capital of the Province, but at Kent Island, in the Chesapeake Bay, at Piscataway and at Port Tobacco, on the Maryland side of the Potomac, and at Potowmeck-town, on the Virginia side of that river; at Mattapany, and Patuxent-town, on the Patuxent River; besides, in many other places, which were visited by the Missionaries, in their aquatic excursions. By the interruption of our annual reports, we are left to trace out these Missions and their founders from other sources.

It was in the beginning of 1644, that Ingle's, or Claiborne and Ingle's rebellion occurred; and, in 1645, they succeeded in driving the Governor and many of his adherents out of the province. The Governor took refuge in Virginia, and was not restored to his province and authority until August, 1646. The fate of the Missionaries is thus stated in our MSS. "A body of soldiers, or rather lawless brigands, who arrived in 1645, laid waste, destroyed, and fired the whole Colony. Having driven the Governor into exile, they *carried off the priests, and reduced them to a miserable slavery.*" The MSS. in the State Library, at Annapolis, known as the Ridout papers, say "they burnt the records. This rebellion was not suppressed for more than two years. The loyal inhabitants were plundered, and many of them banished by this band of ruffians. The rebels increased fast, and very few could be persuaded to make resistance against them." Mr. McMahon says, "One of the results of Claiborne and Ingle's rebellion, as it is called, was the destruction or loss of the greater part of the records of the province; and those which remain to us, neither show us in what manner this rebellion was fomented, and accomplished its triumph, nor give us any insight into the conduct and administration of the confederates, whilst they held the rule of the province.

From Claiborne's known character as an adherent to the Parliament, and the fact of Ingle's previous flight from the province as a proclaimed traitor to the King, it seems probable that the insurrection was carried on under the name and for the support of the Parliament cause. The records of that day inform us only, that it commenced in the year 1644; that early in the year 1645, the rebels were triumphant, and succeeded in driving the Governor, Leonard Calvert, from the Province to Virginia; and that the government of the Proprietary was not restored until August, 1646. If the representations made by that government, after its restoration, be correct, the administration of these confederates, during their ascendancy, was one of misrule, rapacity, and general distress to the Province; and this seems quite probable, from the fact of their early expulsion from it, notwithstanding the triumphs of the Parliament party in England. Their dominion is now remembered only because it is identified with the loss of the greater part of the records of the Province before that period."¹

From the biographical department of Dodd's History, we gather the following particulars of Father White:

"He was sent over prisoner into England, together with two other Missionaries of the same order, who endured very great hardships in London, during their confinement. At last he was sent into banishment, earnestly requesting of his superiors that he might have the liberty, once more, to visit Maryland. But it could not be obtained. However, he returned back into England, and after about ten years, died September 29, 1655, near 80 years of age. He was endowed with all the qualifications of an Apostolic Missioner, humility, patience, and zeal. His works are, 1st: A Grammar of the Indian Language. 2d. A Dictionary of the same language. 3d. A Catechism in the same language. 4th. A History of Maryland."² Oliver adds a fifth to these works of Father White's, a History of his Voyage to Maryland. As it appears, there were but two priests among the first settlers who

¹ History of Maryland, p. 202.

² Dodd's Eng. Church History, Vol. 3, Bk. II, Art. VI., p. 313, Dodd refers to Diary of Douay Coll. Nat. Southwell Bibl., Script. Societ. Jesu., p. 60.

arrived in Maryland, in the ship Ark, and pinnace Dove ; and as the author of our MS. account of the voyage, (copied by Rev. Mr. McSherry, from the original in Rome,) states that he (the author) remained at St. Clement's Island, while Father Altham went with Gov. Calvert, to explore the Potomac, I think there can be no doubt that Father White was the author of our narrative. Mr. McSherry informed me that he had also found in Rome, in connection with this document, a MS. Catechism of the Indian language. What an invaluable acquisition to the learned, who have been engaged of late years, in researches in the history and languages of the American Indians, would be the Grammar and Dictionary of Father White. Mr. Gallatin, in his elaborate and scientific "Synopsis of the Indian Tribes," remarks: "We have no remnant, whatever, of the language of the Susquehannocks." The Dictionary of the Abnauquis language, composed by the celebrated Father Rale, (or Rasle,) a Jesuit Missionary in Maine for many years, has been esteemed one of the most valuable contributions to the collections on the subject of Indian philology. The original MS. is carefully preserved in the Library of Harvard College.¹ Dr. C. Francis, in his life of Father Rale, remarks: "One can scarcely look at this important manuscript, with its dingy and venerable leaves, without associations of deep interest with those labors, and that life in the wilderness, of which it is now the only memorial. Students of the Indian dialects have most justly considered it a precious contribution to the materials of philological science."² Not less interesting, and even more precious would be the dictionary and grammar, composed by Father White, under similar circumstances to those of Father Rale. Possibly these memorials of our ancient native tribes, may yet be found in the archives of the Jesuits at Rome, or in the collections of the English province of the same Society at Stonyhurst College, in England.

¹ After having attracted the attention and commendation of the learned, both in Europe and America, the Dictionary was printed in 1833, in the 1st Vol., new series, of the memoirs of the American Academy.

² Sparks's American Biography, Vol. 17, new series VII.

Oliver, who differs from Dodd as to the date of Father White's death, furnishes, also, some further particulars of the latter part of his life, in these words: "After ten years of accumulated labors and services to the colony, Father White was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London. At length he was sentenced to banishment. Thirsting for the salvation of his dear Marylanders, he sought every opportunity of returning secretly to that Mission; but every attempt proving ineffectual, he was content to devote his remaining energies to the advantage of his native country. In his old age, even to the end, he continued his custom of fasting on bread and water twice a week. Whilst a prisoner, he was reminded by his keeper to moderate his austerities, and to reserve his strength for his appearance at Tyburn. 'You must know,' replied Father White, 'that my fasting gives me strength to bear any kind of sufferings for the love of Jesus Christ.' This truly great and good man died peaceably in London, not 27th Sept'r., 1655, (as Southwell relates, p. 60, Biblioth.,) but 27th December, 1656, O. S., or 6th Jan'y., 1657, N. S. From the comparison of various documents, I believe he was in his 78th year, at the time of his death. He was the author of a Grammar, Dictionary and Catechism in the Indian language, and of his voyage, *with a history of Maryland.*"¹

It is probable that Father Fisher was one of the Missioners sent to England, a prisoner with Father White. It is certain that he returned to his labors here, as will appear by the subjoined letter, addressed by him to Father Vincent Caraffa, the general of the Society of Jesus, at Rome. In the interesting narrative of Father Jogues, the celebrated Jesuit Missionary to the Mohawks, he states that when in New York, in 1643, he heard the confession of an Irish Catholic from Virginia, who informed him "there had been members of his Society in Virginia, but one of them accompanying a party of Indians into their wilds, in his endeavors to convert them, was attacked and killed, by another party of Indians

¹ Collections, pp. 221 and 222.

hostile to the first.”¹ This martyr to his zeal, must have been one of the Missionaries from Maryland.

Believing the letters of the various applicants for employment on the Mission of Maryland—to which I have referred in the course of these remarks—would form an appropriate portion of our collections, I have procured fair and literal copies to be made by an obliging young friend, which are appended to this essay. The originals, now before the society, belong to Georgetown College; and to the obliging gentlemen of that Institution, I am indebted for the use of them, as well as the memoir written by Abp. Carroll, and several of the books which I have quoted.

With the following letter, which I find in Oliver’s collection, pp. 91 and 92, I shall conclude this imperfect sketch.

“Our very Reverend Father in Christ.

“At length my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks. There I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them: with what joy they received me and with what delight I met them it would be impossible to describe, but they received me as an Angel of God. I have now been with them a fortnight, and am preparing for the painful separation: for the Indians summon me to their aid, and they have been ill-treated by the enemy, since I was torn from them. I hardly know what to do, but I cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly, flowers appear in our land: may they attain to fruit. A road by land, through the forest, has just been opened from Maryland to Virginia; this will make it but a two days journey, and both countries can now be united in one Mission. After Easter,

¹ Relation de ce qui s’est passé, &c., en 1643, published at Paris in 1645. The same statement is in Creuxius’ Hist., Canadensis—in the Baltimore Library.

I shall wait on the Governor of Virginia¹ on momentary business ; may it terminate to the praise and glory of God. My companion, I hope, still lies concealed, but I trust, will soon commence his labor under favorable auspices. Next year I will expect two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this Mission, myself and all mine. Dated from Maryland, this 1st March, in the year of the Lord, 1648. I remain &c., your most unworthy servant and son in Christ.

PHILIP FISHER."

A MARYLAND LOYALIST.

In the preface to the "Loyalists of America," by Sabine, he says : "Of the reasons which influenced, of the hopes and fears which agitated, and of the miseries and rewards which awaited the Loyalists, or as they were called in the politics of the times the Tories, of the American Revolution, but little is known. The reason is obvious. Men who, like the Loyalists, separate themselves from their friends and kindred, who are driven from their homes, who surrender the hopes and expectations of life, and who become outlaws, wanderers and exiles,—such men leave few memorials behind them."

What was true fifty years ago, still holds good as far as the Loyalists are concerned ; but there is not the same harsh judgment meted out to them in these later days, and people have learned to know that there were some among even the hated Tories, who were acting from principles as well grounded and as steadily followed as were those of the Patriots.

A few scattered letters, a few extracts from newspapers of the times and official records may throw some light, on the ideas and actions of the men of the past, and it is hoped that in these pages,

¹Sir Wm. Berkeley.

we may be able to show how one man, who was in the beginning an earnest patriot, ended his days as an exile.

Robert Alexander was a lawyer in Baltimore, and in common with nearly all of his profession, in Maryland, was from the beginning of the troubles which ended in the breaking out of the Revolution a steady and unwavering supporter of the rights of the Colonists, on the ground of their being entitled to those rights by the Constitution and Laws of Great Britain.

He appears in 1766, as one of the Sons of Liberty, an association formed for the protection of American liberty and for compelling the officers throughout the State to transact business without the use of stamped paper,—in which they were entirely successful—for in March 1766, the Stamp Act was repealed by Parliament.

A few years later or in 1769, we find him a member of the Association formed to prevent the importation and use of goods from Great Britain, and still later a member of all Associations and Committees for the purpose of resisting the encroachments of the Crown and Parliament.

When the news of the Boston Port Bill reached Maryland, it was proposed that a Convention composed of Delegates from all the Counties should meet in Annapolis, and decide on the course to be adopted by the Colony. Robert Alexander was a Delegate to this Convention, which among other things advised the meeting of a Congress composed of Deputies from all the Colonies, and appointed Deputies from Maryland to meet those from the other Colonies and agree with them on some plan for the common defense of their rights.

After the adjournment of the Congress, another Convention met to hear the report of their Deputies, and of this and the succeeding Conventions Robert Alexander was a member. The Convention acquired more and more power, until it became the real Government of the Colony, although the old forms of Government were retained for more than two years from the time of holding the first Convention.

In July, 1775, a Committee of Safety was organized, to sit permanently and with very great powers and authority, although subordinate to the Convention.

This Committee was composed of sixteen members, of whom eight were from the Eastern and eight from the Western Shore. Robert Alexander was one of the members from the Western Shore, and continued to serve as one of this Committee—whose members were sometimes changed but never increased—until the end of the year, when he was chosen by the Convention a Deputy to the Congress then sitting in Philadelphia.

His correspondence while a member of the Congress, shows him to have been an intelligent and industrious member, serving on many important Committees and always attentive to everything connected with the carrying on of the war.

The subject of Independence began to be much discussed in and outside of Congress, towards the end of 1775, and the Convention of Maryland drew up a series of instructions for its Deputies. These Instructions were that they were to use their best efforts for a reconciliation with Great Britain, "taking care to secure the Colonies against the exercise of the right assumed by Parliament to tax them and to alter and change their charters, constitutions and internal policy without their consent," but that in no event were they to agree to, or unite in any treaty or confederation, which was likely to result in Independence, without the advice and consent of the Convention.

They were also to join the other Colonies in all military operations for the common defense.

When these instructions were received, Robert Alexander wrote from Philadelphia under date of 30th January, 1776 :

"The instructions of the Convention are come to hand but are not yet laid before the Congress. I am much pleased with them. They entirely coincide with my Judgement and that line of conduct which I had determined to pursue. The Farmer, and some others to whom in confidence they were shown, say they breathe that Spirit which ought to govern all public Bodies—Firmness tempered with moderation."

"The Farmer" who is alluded to in this letter, was John Dickinson of Pennsylvania, who wrote a series of letters in 1767 in which he based the remedy for the wrongs of the Colonies on a "cultivation of a spirit of conciliation on both sides." These

letters were signed "A Farmer in Pennsylvania" and first appeared in the *Pennsylvania Chronicle*. Mr. Dickinson was a member of the Congress of Delegates from the Colonies which met in New York in 1764, and was soon recognized as a leader in the defense of the rights of his country; a position which he held unchallenged until the Declaration of Independence, which he opposed, and after which he "sank from the position of leader which he had had for twelve years, to that of a martyr to his opinions."

Towards the end of February Robert Alexander wrote again from Philadelphia: "I send a printed copy of Lord North's conciliatory act." "The last clause of this more than Diabolical list enables the King to appoint Commission to grant pardons and receive the submission of any province, County, Town or District. I shall make no comments on this act: it is only a further step in that system of Tyranny, hitherto pursued by that — [so in the original] who under the influence of a Scotch Junto now disgraces the British Throne. What measures Congress may pursue in consequence of this I know not, but with me every idea of Reconciliation is precluded by the conduct of Great Britain and the only alternative absolute Slavery or Independence. The latter I have often reprobated both in public and private, but am now almost convinced the measure is right and can be justified by necessity." "Though my private business requires my presence in Maryland, I shall not leave this City until a sufficient number of my brethren arrive." He did not leave Philadelphia for some time, or until the beginning of June and it seems that his course in Congress was acceptable to the members of the Convention of Maryland, for when it met in May, Robert Alexander was again chosen as one of the Deputies to the Congress.

The Convention met in Annapolis on the 21st June and Mr. Alexander was not present, although it was known that he had returned from Philadelphia, and was then in or near Baltimore. A letter was written to him requesting his attendance, to which he answered on the 25th June: "Had my health permitted, I should have been at Annapolis the first of the meeting, but the wound in my ankle hitherto and still continues to disable me. Since last

Sunday week I have not been out of my house, and it is with difficulty and great pain, I can even walk from one room to another. In this situation I trust my absence will be thought excusable, for credit me, Sir, when I assure you that duty to my constituents and inclination both prompt me to join in the councils of my country, and more especially at this very interesting period."

The Convention adjourned on the 6th July and up to that time Mr. Alexander had not made his appearance; but still his colleagues do not seem to have seen any reason for supposing that there was any change in him, for on the last day of the Session, when they again chose Deputies to represent Maryland in the Congress, Robert Alexander was again chosen to sit until the next Convention should take action and chose new Deputies.

He never took his seat in Congress nor do we ever again find his name among those with whom he had been acting so earnestly for years.

It would seem that there was some cause of dissatisfaction with him, for on the 8th July, the Council of Safety wrote to him that they were "much at a loss in respect to the contracts made by you in Baltimore—they have written to you several times to transmit them but have never had the pleasure to receive them or a line from you on the subject. There is a real necessity for their being lodged here as some of the Artificers do not comply with their contracts and we are subject to two inconveniences: the ignorance of the real contract and the want of power to enforce it."

There was a long delay in sending in these papers, but they were received at last, and on the 16th September the Council of Safety wrote to Robert Alexander: "Your letter of 26 ulto., with the money and account enclosed we have received and are obliged to you for your care and trouble in liquidating them."

Before this letter was received by the Council of Safety there were many rumors about the loyalty of Robert Alexander, and among other things it was said that he had used reprehensible expressions in a speech made to the people at the close of the polls for Delegates from Baltimore to the Provincial Convention, August, 1776.

We hear no more of him for a year, or when the British fleet,

with the army of Sir Wm. Howe on board, appeared in the Elk River. Mr. Alexander had a considerable estate in Cecil County at the Head of Elk, and his house was on a part now covered by the town of Elkton.

Sir Wm. Howe landed without opposition, and marched leisurely towards Philadelphia, doing little damage in Cecil County, where the British had many friends.

Lord Howe with the fleet sailed on the 8th September, and several persons, including Robert Alexander, sailed with him. Of these, Mr. Alexander was the most conspicuous in every way, and the one who in consequence bore the most of the obloquy thrown upon those who, whatever their motives may have been, forsook the cause of the Colonies and joined their fortunes to those of the King and Parliament.

There were many rumors in regard to Mr. Alexander, and on the 30th September, Wm. Lux of Baltimore wrote to the Governor, Thomas Johnson, that "we are told R. Alexander is coming down here under a guard," but at that time he was still on board one of the vessels of Lord Howe's fleet. Indeed on the 5th November General Smallwood wrote that "Robert Alexander is still on the Fleet," as though there were some who did not think he had left Maryland not to return.

In the Stevens MSS. there is a letter from Joshua Johnson then in Europe, to his brother Thomas—Governor of Maryland—in which he says: we have news that "Sir William Howe landed in the Elk without opposition and has taken up his quarters at Bob Alexander's where Genl. Washington dined two days before."

For nearly a year he followed the fortunes of the English, vainly hoping that the struggle might end and he be permitted to return to his home and family, but his hopes were not realized, and it must have been sorrowfully that he wrote to Thomas Johnson, the Governor of Maryland, on the 22d June, 1778, from the Brig *Pomona* off Reedy Island, Delaware Bay:

"Sir, the Intimacy that once subsisted between us will, I expect, justify the Liberty I now take in addressing you a line, tho' the subject respects myself alone. I am exceedingly anxious to return to my Country from motives which your feelings will readily

suggest, but prudence forbids me to take this step without some assurance of my personal safety. You well know my sentiments and conduct in the public affairs of America, and appealing to him who is the Searcher of All Hearts, I can with Truth affirm, I still retain the same opinion. The favour, I have at present to ask is that of a Letter informing me of the Terms on which persons in my situation may return;—should this be inconsistent with the public Character you fill, I think there are some Gent. of my acquaintance to whom if they were made known, they would be communicated to me—if they are such as are not inconsistent with the feelings of a man of Honor, I shall most readily embrace them, and return immediately to my Country, my Family and Friends. At present I am bound to New York where I have some business entirely of a private nature, to settle with Mr. Chamier. I propose to return from thence in a Flag of Truce should you write me—may I request to be informed, if it would be improper to bring with me in the Flag some articles for my Family of which they must be greatly in want.

“I am with respect Your most ob^{dt} Servant

“ROBERT ALEXANDER.”

It may be that hope had died out, and at last he was convinced that there was but one solution of the question, and that was that the Colonies were Free and Independent States and would so remain. The Treaty with France had been concluded, and Philadelphia had been evacuated by the British, when that letter was written; so no doubt he had made up his mind that it was better for him to accept the fact of Independence and Separation, than to be an exile from home and friends with no career open to him, no bright future to look forward to as his reward for work well done, and no hope that he might again take his place in the world among his friends and associates.

But he was not to return to his home, but for the future was to follow the British Army, and in 1780, his property was confiscated with that of others who adhered to the cause of the

King. Two-thirds of his estate in Cecil County and one-half of his slaves were confiscated and sold, realizing about £6,000.

He made no other application for permission to return home, but wrote from New York asking permission to send some necessary articles to Mrs. Alexander and his children, by a flag of truce, should one be authorized.

He left New York in 1783, when it was evacuated by the British and went to England where he was appointed Agent for the Maryland Loyalists. In 1788 he joined with others in an address to the King thanking him "for his most gracious and effectual recommendations of their claims to the just and generous consideration of Parliament."

Of his life after this we know nothing. He died in London, and although the prospect of his early life was so brilliant, his latter days were spent far from home and friends, and like others of whom Sabine wrote, their "papers are scattered and lost, and their very names pass from human recollection."

TRINITY PARISH, CHARLES COUNTY, MARYLAND.

Trinity Parish, Charles County, Maryland, was created by the Assembly in 1744 (Chapter 24). It consisted of those parts of King and Queen Parish, and of All Faith Parish, which were in Charles Co., the boundaries being Zachiah Swamp, the Wicomico River, the St. Mary County line, the Patuxent River, and the Prince George County line, containing about 100 square miles.

The old "Newport Church" was then standing on Gilbert Swamp about three miles from Newport, and half a mile from the site of the present Parish Church. It is said to have been the original Parish Church of King and Queen, but became a chapel after the Church at Chaptico was built.

The Vestry appears not to have been organized until 1750, and the first rector, Rev. Isaac Campbell, presented his letter of induction from Governor Ogle, dated June 11, 1751, on the 16th of July in that year. He took "the prescribed oaths" before the "Worshipful John Winter," one of the Vestry, and on the 28th read publicly the Thirty-nine Articles of the Church of England, and "thereunto declared his unfeigned assent and conviction." That same year the Parish purchased for 3,600 pounds of tobacco the Communion Plate, and a Surplice, also "a large gilt and Turkey leather folio Prayer Book" for £1, 11, 6, and a little later "a large marble basin" (font) for £5, 5 shillings and paid 2 shillings 2 pence for cutting 13 letters on it, probably "Trinity Parish." This is still used in the Church, but the other articles have disappeared.

There was some difficulty in the selection of a site for the new Church, but at a general meeting Oct. 14, 1751, the site of the present Church was selected, being in "the old field near Justinian Barron Junior's place," two acres being laid off and purchased for £3, 15 shillings. A copy of the deed, dated Aug. 13, 1753, is recorded in Book A, No. 1½ in the records of Charles Co.

The contract for the building was made Oct. 14, 1752, with John Ariss of Westmoreland Co., Virginia, for 54,250 pounds of tobacco and £200 in Virginia currency. The Church to be of brick, 55 x 30 feet, with a wing on the north, $22\frac{1}{2}$ x 30 feet. The aisles to be of flagstones or tile, the pulpit canopy, reading desk, communion table, etc., to be of black walnut, and a pedestal $2\frac{1}{2}$ feet high for the font, which is the only part of this Church now in existence except some of the old large bricks in the foundation of the present Church.

At the same time a brick vestry house was built 16 x 16, with "tyle" or flagstone floor, and a chimney, which continued standing for many years and was at one time used as a school house. It is said that William Wirt, afterwards Attorney General of the United States, who took part in the Aaron Burr trial, attended school here.

The question of how the pews were to be selected was one which caused much trouble, the old aristocracy claiming that since the English custom of recognizing rank had "in the providence of God" been recognized in this country, that the proposal to select pews by lot was not fitting; but at a meeting of the Protestant Freeholders, Oct. 23, 1765, it was decided that the selection should be by lot.

In 1756 the Church was completed, and the old Church on the Swamp torn down; the site can still be seen from the broken bricks.

A well was dug the next year for £25 Virginia currency, but paid for with 4000 pounds of tobacco.

The records of this period contain each year a list of the Bachelors of the Parish, with an estimation of the value of their estates.

Nov. 25, 1765, the Vestry decided to petition the Lower House of Assembly to levy 50,000 pounds of tobacco upon the taxable inhabitants of Trinity Parish, for the purpose of building a Chapel of Ease in Benedict Hundred. July 25, 1767, a contract was made with George Ross to build a brick Chapel 50 x 27 feet, the altar to be of pine 3 x $5\frac{1}{2}$, with walnut balusters, the pulpit and reading desk to be of pine, and the canopy of black

walnut. Some of the present parishioners remember seeing this canopy lying about the yard after the Church had been remodeled. The Vestry accepted the Chapel May 6, 1769, and it is still as good a building as then, in spite of the many years.

July 7, 1772, a large Prayer Book was purchased for £2, 15 shillings, but it has disappeared. On May 13, 1776, the Vestry met at the Chapel to inspect the fence erected about the grounds, after which there is a break in the records until June 17, 1779, when the "Protestant inhabitants of Trinity Parish" met to choose vestrymen and wardens in accordance with "an act of the General Assembly made last session."

The former rector, the Reverend Isaac Campbell, was engaged at a salary of 16,000 pounds of tobacco, a list of 240 persons who contributed to his support being given in the old register. While 30 pounds of tobacco was the standard from each taxable person, it was permitted that they should pay in money if that were more convenient, or in provisions at the market price, the rate Nov. 1, 1779, being 5 shillings a pound for beef or mutton, lambs £7, 10 shillings per piece, old corn £25 per barrel, new £15, wheat £7, 10 a bushel; the market price for tobacco being £20, Continental money, per hundred weight, or a dollar a pound. Feb. 15, 1781, it required one dollar and forty-six cents in Continental money to buy a pound of tobacco, while on May 6, 1782, it had risen in value to £50 a hundredweight, or two dollars and a half, a price which the parishioners at the present time would be glad to obtain.

The treasurer in those days had no easy task, as the English money still remained a standard, June 3, 1782, tobacco being quoted at 12 shillings a hundredweight, so that the permission to pay in tobacco, in Continental, in English money, or in provisions, made the accounts most confusing. On Aug. 4, 1783, tobacco is quoted at 15 shillings, while on May 11, 1784, it was 35 shillings.

July 30, 1784, the "late worthy rector, Rev. Isaac Campbell" had died and closed his rectorship of 33 years, the longest the parish has ever known.

One of those most prominent in the parish at this time was Hatch Dent, an officer in the Revolutionary Army, and the first principal of Charlotte Hall Academy. It is said that, as the war

prevented the starting of the school at the "Cool Spring," he taught at first at his farm three miles away. An old log building stood there until 1850 which was known as the "school house." The farm afterwards became the Parish Glebe and some of the old parishioners attended a school taught there by the rectors of the parish.

In August, 1784, Mr. Dent began reading the service and a sermon at the Church, at the request of the Vestry, but he refused to accept compensation until he could obtain a license. He was elected delegate to attend the Convention of "the Episcopal Church of Maryland," to be held at Chester Town, on the Eastern Shore, in October, 1784. Dec. 7 of that year he was appointed "Reader," having received his license.

The first Bishop of the American Church having been consecrated, he wrote to the vestry for a recommendation to "the Bishop" for his ordination, which the vestry immediately sent, but it was not until May 1, 1786, that he presented his letters of orders, and became the second rector of the Parish.

The roof and walls of the Parish Church were torn down in 1787 "for the safety of the inhabitants of Trinity Parish." On August 14, 1789, in accordance with the ideas that then prevailed, it was decided to hold a lottery to raise money for the new Parish Church; the tickets were to be three dollars apiece, one prize of \$200, one of \$100, two of \$50, six of \$25, six of \$15, eleven of \$10, thirteen of \$6, two hundred and ninety-three of \$4, and six hundred and sixty-seven to be blanks.

On April 5, 1791, it was decided to build the church 30 x 50 feet, two doors 8 x 4, five windows on the north and four on the south, the east, a chancel window to have twenty-four lights. while the one above the gallery was to have but sixteen. April 21, 1793, the Church was consecrated by Bishop Claggett.

On Dec. 30, 1799, the Reverend Hatch Dent died after a rectorship of nearly fourteen years. He was succeeded by the Reverend Henry L. Davis, formerly of All Faith Parish, who left in 1803.

In 1805 the Rev. Owen F. McGrath was rector for a few months, after which the services were held at intervals by the

Rev. Benjamin Contee, Rector of William and Mary Parish. In 1813 the principal of Charlotte Hall Academy, the Rev. Wm. Duke, was rector for the school term, and after he left Mr. Zaddock W. Beall was engaged as Reader for four years.

In 1817 a Committee was appointed to select a suitable farm to be used as a glebe, and purchased the old "Good Will" estate (1668), which had been the residence of the former rector, Rev. Hatch Dent, but it was not until June 23, 1827, that the congregation had succeeded in raising the necessary money, \$2,300, when the Committee, who had held the property in their own names, gave the deed for it to the Vestry.

The Rev. James I. Bowden was rector in 1819 and 1820, and after a year's vacancy the parish had as rector the Rev. John Reynolds (1822-1825). It is during his incumbency that we find the first record of a confirmation which has been preserved, as Bishop James Kemp made a visitation Nov. 3, 1823. The old Communion plate was altered in order to be "more serviceable" in 1824, but it has now disappeared. A fruitless effort to find it was made in 1868.

Mr. Reynolds was succeeded by the Rev. George McIlheanny who remained only part of 1826. The next rector remained for two years, the Rev. Richard H. Barnes (1827-8), after which the parish was again vacant for a year.

The oldest members of the parish still remember the Rev. Francis H. Laird (1830-1834) an earnest man, who is said to have visited every family, and who performed an amazing number of baptisms. For the first time since the Revolution a complete list of members is given, and the records show the business-like methods he pursued. It was during his time that the old Colonial arrangement of the Church was altered to that of more modern ideas, the old pulpit being removed from the north side, the old double pews changed to those now in use, the door in the south wall bricked up, the main entrance on the west enlarged, and double doors hung in place of the single old one, and a recess made in the east wall, which was afterwards enlarged into the present chancel.

In 1836 the Rev. James D. Nicholson, a deacon, took charge,

and was ordained priest July 15, 1837, by Bishop W. M. Stone at the Chapel, but died the following summer. His grave in the glebe cemetery is marked by a tombstone erected by the many friends he made during his brief rectorship; the vestrymen wore crape on their arms for thirty days, and both Churches were "placed in appropriate mourning." The bill for his coffin "and for one bushel of meal" is preserved among the parish papers.

The next two rectors, Rev. Correy Chambers (1839) and the Rev. F. A. Foxcroft (1840), each remained but a few months. In 1841 the Rev. James Abercrombie came and remained eight years; he taught the slaves in the Churches after the regular services. The font at the Chapel was obtained at this time, and the period is remarkable in the parish history for the number of legacies received. Among the parish papers are a number of permits for the slaves to marry given by the owners. He removed to Erie, Pa., in 1848.

The Rev. Meyer Lewin (1849-1850) obtained the present walnut altar in use at the parish Church; a number of improvements and alterations were made at this time at the Church and at the glebe.

The Rev. Samuel C. Davis was rector for 1851 and 1852, when a stove for the Church was purchased in Baltimore; the first record of any heating of the building.

The Rev. John Wiley came in 1853 and remained until 1866. The parish met with a great loss in 1857 when Gen. Wm. Matthews died; he was one of the leading vestrymen, and with Dr. Wm. S. Keech and Mr. Thomas O. Bean rendered faithful service for many years. In 1864 the Chapel interior was remodeled to conform to more modern ideas.

The vestry in 1867 passed a resolution approving of either an assistant Bishop, or else a division of the Diocese by uniting the seven lower counties with the District of Columbia.

The Rev. Enoch Reed was rector from 1868 until 1870, and the Rev. S. H. S. Gallaudet for part of 1871. He now is at Highland Park, California.

The next rector, the Rev. L. H. Jackson (1873-1881), now lives in Philadelphia, and his successor, the Rev. Levin J.

Sothoron, (1882-1892), at Forest Hill, Md., and the Rev. John London (1893-1902) at Louisburg, N. C. It was during his incumbency that a parish house was built near each Church, and the little trunk which contained the old records of the parish was discovered in the attic of a house belonging to a former vestryman after they had been lost for many years. The twenty-third rector was the Rev. J. Neilson Barry (1905-06). On Sept. 28, 1905, the parish house near the Church was destroyed by fire, and a new one is now about to be erected.

HISTORIC PORTRAITS OF MARYLAND.

The collection of the portraits of the Founders of Maryland and particularly of the Lords Baltimore was one of the earliest objects of the Historical Society's efforts in which my uncle, Mr. Brantz Mayer, took a great interest. Through his exertions the portrait of Charles, Fifth Lord, a copy by Sully, was obtained, as well as many other portraits of Marylanders, and prints and drawings tending to form a Maryland portrait gallery. Personally I have exerted myself to further this collection, either by the State or the Society, of a complete series, as a beginning, of the Lords Proprietary, and the Governors of Maryland, Provincial and State.

As the recent discovery of portraits of Cecilius Calvert and others have revived an interest in this subject I beg leave to offer to the Society what information I have in regard to portraits of Maryland worthies.

The portraits of George Calvert, first Lord Baltimore, known in this country, were until recently all copies of English prints engraved "after a painting in the great gallery of Francis Bacon, Lord Verulam."—With this clue I ventured to address a letter to the present Earl Verulam as likely to know the whereabouts of the portrait. My request for information was fortified by the endorsement of the Governor and dated 23 March, 1880.

The 3rd May a polite reply was returned as follows,

Gorham, St Albans, April 19th 1880.

Sir,

In answer to your letter respecting a Picture of the first Lord Baltimore, I beg to inform you, that it is here in my possession—When exhibited in London it was I believe said to be a Vandyke, but although quite equal to many by that Master, Mr Scharf of our National Portrait Gallery considered it to be painted by Mytens—This house will be undergoing repairs and cleaning during the month of June, but if after that time you should commission any gentleman to copy my Picture it will give me much pleasure to facilitate the work.

The picture was probably painted for Sir Harbottle Grimston who was a considerable collector of Portraits and has been in the possession of our family ever since. It may perhaps interest you to know (if you do not already) that the last Lord Baltimore lived when in London at No. 42 Grosvenor Sqre.

I have the honor to be

your obedient

servant,

VERULAM.

T. B. Mayer Esqre.

Failing to interest any one to the extent of procuring the copy for the Society, it occurred to Mr. Briscoe, the Secretary of State, that Mr. Jno. W. Garrett, then in England, would respond to an application on the part of the State and report the result of his investigations. The result was the visit of Mr. Garrett and Mr. Morgan of London to Gorhambury and the subsequent very generous gift of an excellent copy of the portrait to the State of Maryland.

This presentation was made in 1882 and the circumstances connected therewith as well as a very detailed account of the picture and the artist Mytens are given in the letter to the Governor accompanying the painting. Mr. Garrett was then sitting for his portrait to Sir J. E. Millais, who recommended Mr. Vintner as

the artist to make the copy. This picture must have been painted between 1625-1630, the period of Mytens' residence in England. The head expresses refinement, intellect and patient endurance, revealing a history of a life of noble endeavor clouded by disappointment and wounded sensibility. The pose is dignified and the details of costume carefully elaborated. Of Cecilius, second Lord Baltimore and first Proprietary, until recently no painted portrait was known to exist, the only recognized likeness of him being a plate engraved for Gwillim's Heraldry, the original copper being in the possession of the British Museum as I am informed by Mr. H. C. Grueber, who very kindly sent me a copy of it as well as electrotypes of a medal of the Tuesday Club of Annapolis and of the medal of Cecilius Calvert and Anne Arundell his wife, (styled "Optima et pulcherrima Conjux,") of both which medals originals exist in the British Museum. This gentleman, at my request, exerted himself very kindly in endeavoring to find portraits of the Baltimore family.

He says of this medal, "This medal I believe to be *unique*, unless there is one in Maryland. Though small, the portraits upon it are excellent."

The print in Gwillim's Heraldry was executed by Abraham Blockling, a Dutch artist born in Amsterdam, 1634, who was in England, 1672-78, and it was no doubt from a drawing from life. While serving as an embellishment to Gwillim's book it enabled his Lordship to distribute copies of it to his friends. Both Cecilius by his medal and print, and the second Charles showed a disposition to multiply their counterfeit resemblances.

Mr. J. H. Rieman of Baltimore employed me to execute from this print a life-size portrait in color which he presented to the Cincinnati Museum of Art where it now is. I regret that his modesty prevented its exhibition in Baltimore previous to its presentation. A large photographic copy of the painting, also a gift of our fellow townsman, adorns the ward-room of the U. S. Ship Baltimore.

To continue our series with Charles, the third Baron of Baltimore and Benedict Leonard, the fourth, has heretofore been the difficulty; as there are numerous portraits of Charles, the fifth Lord and of Frederick, the sixth and last.

The family portraits at Mount Airy in Prince George Co., the seat of a branch of the Calvert family now represented by Mr. Cecilius B. Calvert and his sister Miss Eleanor A. Calvert, offered some hope of finding the missing links in our chain. In reply to a note addressed to Mr. Calvert I received this information :

Feb. 2nd 1883.

Frank B. Mayer, Esqr.

Dear Sir : The portraits of the following Lords Baltimore are here hanging on the same wall on which they were placed when sent to my Grandfather by the last Charles, Lord Baltimore, more than a century ago, viz :—

1. 1st Charles Lord Baltimore, by Vandyke.
 2. Benedict Leonard—(4th Baron of Baltimore).
 3. The Second Charles, by Le Brun, taken in the year 1715 just after his leaving College, and
 4. Another of the same which was taken at a later date.
- These four are all the portraits at Mt. Airy. There are two engravings one of Cæcilius and one of George Lord Baltimore.

* * * *

Yours truly

Cæcilius B. Calvert,

Rosaryville, P. G. Co.,
Md.

It was understood that these pictures were guarded with such jealous care that even members of the family rarely saw them, and my proposed visits were consequently discouraged. Notwithstanding, I found myself an unheralded visitor at Mount Airy the 17th June, 1889, receiving a very polite reception both from Mr. and Miss Calvert, and after some delay was given a view of the pictures. The portraits of Charles, first of the name, and of Benedict Leonard are heads only, the shoulders in each case clad in armor.

Charles, second of the name, as an Oxford student, is a three-quarter length, less than life-size. The other is a small picture, but in a rich costume, evidently that of a man of fashion of his time.

There were in addition two large, life-size, kit-cat portraits of Benedict Calvert of Maryland and of Elizabeth Calvert his wife and cousin, well painted in formal style by Woolaston.

The two heads of the first Charles and of Benedict Leonard were seriously in need of restoration, and in their then state it was difficult to determine their artistic value. They could scarcely have been from Vandyke's hand. But as being the only probably authentic likenesses of these two Proprietaries of Maryland they deserve to be preserved.

The other pictures were in much better condition, the young Oxford student enabling us to resume our series with a handsome man who was apparently well aware of his pictorial adaptability, for, in addition to the two we mention as the student and the bean, he appears in all the pride of the Proprietary in the full length, now in the Pennsylvania Academy of Fine Arts, which was sent to Annapolis together with a portrait of Queen Anne during her reign; and again he is represented as a seated figure in the small, full length in the City Hall of Baltimore. The Calverts of Maryland have in their possession a very beautiful miniature almost identical with the head of the full length of which the society owns the copy by Thomas Sully.

The original of this copy hung, probably from the time it arrived in Annapolis, on the walls of the old Assembly rooms and remained there until exchanged by the State with Charles Wilson Peale for the six portraits of Governors of Maryland, now in the Executive Chamber. Efforts have been made to sell this picture to the State as a Vandyke—an impossible assumption, as it represents a costume not worn until fifty years after that artist's death. Without any doubt it is the portrait of Charles, fifth Lord Baltimore, painted by an artist of ability, possibly by Le Brun, who had already depicted his lordship as an Oxford student.

In regard to family history and portraits Miss Calvert's knowledge was extended. "Whose portrait," she asked, "was that in the old Assembly rooms as a companion to Charles, fifth Lord? and whose that in Peale's Museum, a bust portrait of a Baltimore?" Horace Walpole speaks in his letters of a portrait of Cecilius

Calvert belonging to the Marquis of Lansdowne. "May it not be *Litchfield*, as Benedict Leonard married a daughter of the Earl of Litchfield?"

Mr. Brantz Mayer corroborated this impression of Miss Calvert's as to a companion picture of Charles, fifth Lord, in the old Assembly rooms, and insisted that it was not the full length of Frederick now in the Executive Chamber, but, as I believe, a three-quarter length of a Baltimore.

Of the bust portrait in Peale's Museum, Philadelphia, an old catalogue might give some information. Where are these two pictures? That of Queen Anne, a full-length sent with, or about the time of, the Charles, is supposed to have been destroyed during the Revolution. It hung in the Provincial Court-room at Annapolis. Frederick, the sixth and last Lord appears, as a full-length, clad, as his predecessor Cecilus, in the robes of a Baron of the British Parliament. Inferior as a work of art to the full-length of Charles it was originally a better picture than now, having suffered at the hands of a conscienceless restorer. It hangs in the Executive Chamber. An engraved portrait of Frederick is found in the volume entitled *The Noble Authors of England*, and prints of the day represent him under less creditable circumstances. Of Henry Harford, his successor and heir, there may be a portrait in England.

To Henrietta Maria, daughter of Henry of Navarre and Queen of Charles I of England, we owe the name of Mary-Land—*Terra Mariæ*. Her portrait has been admirably painted by Vandyke. To this artist we owe also the preservation of the likeness of the amiable and comely Anne Arundell of Wardour, wife of Cecilus Calvert, who testified to her virtues as "the best and most lovely of wives," both on the tomb erected to her memory and on the medal where she shares his dignity as Baron of Baltimore and Avalon. Mr. Daniel H. Randall of Annapolis, urged by historic zeal, visited Wardour Castle and procured a photograph from this picture, together with many facts and volumes illustrating the history of the Arundells, embodying the result in a very interesting paper read before the Anne Arundell Historical Society. The name of Queen Anne, and the architecture, manners and mind of

her reign belong to the halcyon days of colonial Maryland, the culmination of an epoch as distinct as that of the Cavalier founders or the subsequent buff-and-blue heroes of the Maryland Line. It is to be regretted that no portrait exists of Mistress Margaret Brent, who figures conspicuously in the early days of the colony.

With the prospects of success in obtaining a complete series of the Lords Proprietary, investigations looking to a similar series of the Governors of Maryland might not prove fruitless. Of Proprietary and Royal Governors there is a very good life-size three-quarter length of Governor Horatio Sharpe, in a scarlet and black (or blue) uniform, at Whitehall near Annapolis, the seat of the Ridouts and the residence built by Governor Sharpe for himself. At Belair, in Prince George Co., there were formerly large portraits by Hudson belonging to the Ogle family. Governor Samuel Ogle is probably among them. No doubt search would bring to us many of the portraits of this period, either here or in England, if proper inquiries were made.

Of State Governors there are in the Executive Chamber, Annapolis, those of Thos. Johnson, Wm. Paca, Wm. Smallwood, John Eager Howard, Geo. Plater, Jno. H. Stone, Samuel Sprigg and Thos. H. Hicks. This series should be completed before the opportunities of doing so pass away.

It is high time that Marylanders should awaken to the fact that no State has contributed more brilliant stars to the galaxy of American ability; that in legal eminence Maryland stands first, having given more Attorneys General and Justices of the Supreme Court and, with the exception of Massachusetts, more Cabinet officers to the Federal Government than any other State. In the Army and Navy, in the field of poetry, authorship, diplomacy, statesmanship, art and invention, a roll of honor could be called of national renown.

A list of distinguished Marylanders would be a surprise to our people, so generally indifferent and comparatively uninformed as to the distinction of our history and the many able and heroic souls who can be claimed as sons of the State. It is to be hoped that we can yet supplement our official gallery by the addition of, at least, the most prominent of her distinguished sons.

THE LABADISTS OF BOHEMIA MANOR.

While engaged in some investigations as to the site and history of Baltimore Town on Bush River, my attention was directed to Bohemia Manor, on the opposite side of the Chesapeake. First, because Baltimore county included that part of the Eastern Shore as is conclusively proved by a paper from William A. Stewart, Esq., read before this Society.

And secondly, because the Manor was the residence of Augustine Herman, who occupied a prominent position in the early history of Maryland, and whose descendants are among the principal families of this State, Pennsylvania and Virginia. The Shippens, Hynsons, Frisbies, Bordleys, Brices, Dulany's, Chestons, Galloways, Jenningses and Randolphs.

Ariana Vanderheyden, the grand-daughter of Augustine Herman, married first James Frisby, then her second husband Thomas Bordley, and her third Edmund Jennings, Deputy Secretary of the Province.

Ariana was a superior woman. "No one," said one of her sons, "could forget the mild sparkle of her eye, the sweet tones of her voice, or the dignity of her deportment. Parents could not bestow a better wish for a daughter than a resemblance of Ariana."

Mrs. Jennings resided in Annapolis until 1737, when she was taken by her husband to England, where she was inoculated for the small-pox, of which she died in 1741.

On further investigation, I found an additional interest in Bohemia Manor, then in Baltimore county, from the fact that here was the settlement of the Labadists, a colony from Holland, and among the principal converts was Ephraim the eldest son of Augustine Herman.

And who were the Labadists? Jean de Labadie was born in Bordeaux in 1610, and educated in the Jesuit College, where he led an ascetic life, eating only herbs. His health became impaired,

and receiving honorable dismissal from the order, he assumed the habit of a secular priest, and preached with great success.

He was invited to Paris, where his preaching drew immense crowds, and the Bishop of Amiens gave him a prebend in the collegiate church.

After several years' service at Amiens, he retired to Port Royal, and became a Jansenist. From Port Royal he went to Toulouse and then to Gravelle among the Carmelites, where he taught that a life of contemplation was perfection, rendering one insensible to ordinary human motives. At Toulouse he was in charge of a nunnery, but claiming inspiration and prophecy, he came under censure, whereupon he went to Montauban and became a Protestant.

After two years' study at Montauban, he went with the highest recommendations to Orange and Geneva, where he faithfully discharged his pastoral duties.

At Orange he wrote to John Milton, expressing a desire to come to England. Milton wrote a warm letter sympathizing with him in the persecution he bore, congratulating him on the stand he had taken, and urging him to come and take the place of a French pastor who had recently died.

Had Labadie complied, and had he formed an English colony, the results might have been very different, but he preferred Geneva, where he gained two important converts, Pierre Yvon his successor, and Pierre de Lignon, the second in the community, who both remained his life-long friends.

At Geneva he was heard by John Schurman, minister at Basel, who invited him to Middleburgh, where he became pastor of the Walloon Church, and where Anna Marie Schurman, sister of John, became his devoted disciple.

She was a woman of superior genius and acquirements, writing Arabic, Hebrew, Latin, Greek, German, Italian, French, besides Dutch, her own mother-tongue.

It would take too much time to detail the life of Labadie. I must therefore briefly state, that he was banished from Middleburgh for refusing to sign the Walloon confession. He then went to Veere where he established an independent sect, whereupon the

Middleburghers demanded his dismissal; this the people of Veere refused, and there being imminent danger of a battle, Labadie, in a spirit of self-sacrifice, left the city.

Going to Amsterdam he had great success, but the ministers stirred up the magistrates, and a decree was finally passed that none should attend his ministry except his own immediate followers.

In this extremity the Labadists were favored by Elizabeth, daughter of the Elector Palatine and Abbess of Herford Abbey, which she presented to them. They accordingly left Amsterdam and gained converts rapidly.

But many reprehensible practices were indulged, especially marriages in private, thus violating the law of the land; and the authorities expelled them from the Abbey, upon which they then went to Altona in Denmark, where in 1674, Labadie died, attended and nursed by Anna Schurman.

A war being imminent between Sweden and Denmark, the Labadists made another migration under Yvon to Wieland in Friesland. Here they were presented by the two daughters of Cornelis Van Arsen, Lord of Sommelsdyk, the richest man in Holland, with a castle and estate known as the Walta House.

We are curious to know what were the peculiar tenets of this colony. Besides what has been said of their mystic character, they were communists, all being equal. William Penn, who visited them both at Herford Abbey and Wieland, declared that they were a plain, serious people and came near to Friends as to silence in meeting, women speaking, preaching by the Spirit, plainness in garb and in furniture.

Robert Barclay and George Keith visited Amsterdam, and offered to take Labadie into their Society, but he declined. As may be inferred, there were many reports injurious to Labadie, and yet it is certain, that many excellent men not only disbelieved such charges but were willing to forsake property, friends and home, in attestation of their devotion.

Bayle, in his Dictionary, speaks disparagingly of Labadie, but Mosheim, who had opportunity of knowing the facts, says: "The charges against him were very numerous and weighty, both as to

his orthodoxy and morals, but it is questionable if, when fairly tried, he would be found any more than a rash, indiscreet enthusiastical man."

As many poor persons flocked to the Walta House of Wiewerd, it did not pay expenses, and the next step was moving to America, in anticipation of which they sent pioneers to New York.

By the treaty of Breda in 1667, New York was given up to the English, and as a compensation Surinam was given to the Dutch.

Accordingly the colonists left Wiewerd for Surinam with high hopes. They sent back the most favorable reports. A second company under Joseph Dankers, followed in a ship which was plundered by pirates.

On reaching Surinam, they were greatly disappointed. They were attacked by malaria, annoyed by insects, and "snakes ran through the houses like mice in Holland." They then returned to New York, and sent Jasper Dankers and Peter Sluyter, to discover a new location. After visiting various settlements, they determined on Bohemia Manor, to which they had been invited by Ephraim Herman, the oldest son of Augustine Herman, who had in New York become a convert.

Whether the Labadists discovered the best church, I shall not inquire. It is certain that they discovered the garden of Maryland, situated between the Elk and Sassafra, and immediately on the Bohemia River as its centre. The waters of the three rivers abound with fish. The wild fowl were so numerous, that the water looked black like turf. Indeed Dankers could not sleep because of the noise and cries. This was especially the home of the peach.

The travellers did not cross the Bay, and represented the other side as a wilderness, but according to Herman's Map made some years previously, Baltimore was flourishing on Bush River, and they themselves spoke of ships on the other side, which in all probability were ships at Baltimore Town loading with tobacco.

In view of the recent movement for a ship canal joining the Chesapeake and Delaware Bays, it is curious to read the following statement of Dankers made nearly 200 years ago. "When the

Dutch governed the country, a canal of six miles was much talked of connecting the Apoquemene and Bohemia Creeks. By this the Marylanders might buy from the South or Delaware all they needed, and in turn send their tobacco more easily to that river than to the great bay of Virginia, as now they have to do. It is well to consider whether this important subject should not be brought to higher authorities than particular Governors. What is now done by land in carts might then be done by water for more than 600 miles."

In consideration of a map of Virginia and Maryland, made by Herman at his own expense, which the King of England pronounced the "best map he had ever seen," Lord Baltimore gave Herman some 3000 acres of land in this beautiful region, for which Herman must lay out a new town, Cecilton, and a new county, Cecil.

But as the Susquehannock Indians occupied much of this ground, Herman obtained a warrant for a new survey, including altogether some 20,000 acres. First, however, he met the Chiefs of the Susquehannocks at their fort on Spesutia Island, made the necessary purchase, and introduced settlers from New York about 1660.

Through his son Ephraim's persuasion he agreed to convey a large part of his manor to Sluyter, Dankers, Judge Moll, Arnoldus de la Grange, and Peter Bayard, nephew of Governor Stuyvesant, —all Labadists.

Herman, however, repented his bargain, suspecting that the names were a device to secure his conveyance and refused to fulfill the contract until compelled by law. The final deed was executed in 1684, when a company of men and women numbering one hundred came over from Holland.

Herman's suspicions were well founded, Moll and de la Grange transferring their interest to Sluyter, who in 1693, monopolized all.

Herman had made a will leaving his property in entail to his eldest son Ephraim, providing also for his other children, directing that if his heirs died without issue, the Governor and Council should appropriate the Manor to an English Protestant School and College, with provision for a minister and a refuge for dis-

tressed travellers. He also directed that a marble monument be erected to his memory near the manor house.

When Ephraim joined the Labadists, forsaking his family and bright prospects, his father made a codicil expressing his dissatisfaction; calling the Labadists a faction; and lest Ephraim should seduce the other children to that sect, he directed other trustees to guard the property. Herman died shortly after, in 1686, about the time of his son Ephraim's death. Ephraim had repented of his folly, returned to his wife, and soon after lost his reason and died, fulfilling the curse pronounced on him by his father, that he should not live two years after joining the Labadists.

The subsequent history of the colonists is given by Rev. Peter Dittlebach, who having been once a member and unfavorably impressed, wrote a book, showing Sluyter's tyranny, who, for one thing, would not allow fire in cold weather, in order that the disciples might be hardened, though he had his own hearth well provided. Their doctrine as to marriage and facility of separation by some internal choice, was also objectionable.

The original Labadists were opposed to slavery and raising tobacco, but these had no scruples on either respect. They threatened to sell a negress slave, because she took some beer to her sick master without permission of the Abbess.

Another account is from Samuel Bownas, a Quaker preacher, who visited Bohemia Manor in 1702. He says that the men and women took their meals separately. There was a common stock into which rich and poor must place their money. They carried on a factory of linen, besides raising corn, tobacco, flax, hemp, with cattle.

All ornaments of dress were put off. Their different employments were assigned by the head director, Sluyter. A former minister might be seen at the wash tub, or a young man of good family tending cattle. One must eat the food provided, however distasteful.

The disobedient were punished by reduction of clothing or placed lower down at the table or finally excluded.

The dissolution of the mother-house in Holland depended on the lives of the sisters Sommeldyk, they having only a life estate

in the property given to the Labadists. In 1688, there was a division of the property, the poor going away, the rich remaining. In 1725, the last of the three sisters died, and this was the last of the Holland congregation.

In 1861 there was no trace left of the mother-house at Wiewerd, but their church was yet standing and the visitor was shown eleven bodies, which have been for generations preserved through some unascertained property in the earth or atmosphere.

Among the Maryland colonists there was a similar distribution by Sluyter to Herman Van Barkelo, Nicholas de la Montaigne, Peter de Koning, Deriek Kolchman, John Moll, Jr., Hendrick Sluyter, and Samuel Bayard. Sluyter, the head, died in 1722, and in 1727, none were left; an existence in Maryland of 43 years. Sluyter directed in his will that his body should be buried at the Walta House of Wiewerd.

Henry C. Murphy, Esq., Secretary of the Long Island Historical Society (to whose writings I am much indebted), observes, "the Labadists failed when the eloquence of their founder, and the ability of Yvon his successor were withdrawn. It was personal influence rather than its adaptation to the spiritual wants of the man, that made the strength of Labadism, which like a ship without a pilot, drifted on the rocks and disappeared."

There is in our Historical Society, a package of valuable papers; among others the original Charter from Lord Baltimore to Herman, and also Herman's Will.

These papers must have furnished a "celebrated case" in the Chancery of Maryland, "Ensor vs. Lawson." Joseph Ensor, marrying Mary Bouchell, a great-grand-daughter of Herman, was plaintiff against Mary Lawson, another great-grand-daughter.

As a layman, I shall not go beyond my depth, and will remark only, that there lie the written opinions of Mr. Dulany, Mr. Holliday, Mr. Rumsey, and Mr. Bordley. Also a mortgage from Ensor to Charles Carroll of Carrollton, and also the legal possession of part of the property by William Paca, Governor and signer of the Declaration of Independence.

It is remarkable that while the French successfully colonized Lower Canada, and the Dutch the East Indies, no French or

Dutch colonies have prospered in the United States of America, while the Germans, Irish, Welsh and Scandinavians, have widely spread and flourished.

It is also observable that most colonizations have been very different from the original intention. Columbus, to discover a passage to the East Indies, reached San Salvador. Ponce de Leon, attracted by a miraculous spring, discovered Florida. The Puritans came to this country not directly from England, but from Holland, where they had originally settled. Lord Baltimore's first scheme was colonizing Newfoundland, but the permanent settlement was made at St. Mary's by an after-thought; and the Labadists, instead of Surinam their first choice, went to Bohemia Manor.

We learn further from the journal of the Labadist Dankers, that Lord Baltimore, through his Governor, Charles Calvert, was not so tolerant as is generally supposed, though in the case to be mentioned, he did not probably exceed the general standard of that day. The case was this:—The Dutch were the discoverers of the Delaware river and reasonably claimed the title to the adjoining lands. Accordingly a colony of Mennonites left Holland and settled at Horekill, now Lewes, about 30 miles from Cape Henlopen.

The first comers were destroyed by the Indians in 1631. A new colony was plundered by the English on the conquest of the New Netherlands in 1662, and in 1672, Charles Calvert, who became Lord Baltimore in 1675, sent 30 men and horses under one Jones, who in derision and contempt of the Duke of York's authority, bound the magistrates and inhabitants, despitefully treated them, plundered their goods and when asked for his authority pointed to his pistol.

It has been said that Spanish missionaries had visited the Chesapeake unsuccessfully long before the settlement of St. Mary's. Herman says, that there were mines worked by the Spaniards beyond the mountains, and in a recent letter Governor Seymour says: "The Spaniards, attracted by the prospect of precious metals, came to the Onondaga Lake, where they built forts long before the French, Dutch or English visited that region, and that

relics are shown of crucifixes, weapons and especially a remarkable stone bearing date of 1520."

Dankers, the Labadist journalist, says: "I asked Hans an Indian, what Christians had first seen these parts? He replied: The Spaniards or Portuguese, who brought maize or Spanish wheat, but they did not stay long. Afterwards came the Dutch to Noten or Governor's Island, and to Fort Orange or Albany, and after them came the English, who always disputed the first possession."

Again, "We took a walk to an Island near Albany, where the earth of a fort is seen, said to be built by the Spaniards," and though Dankers discredits the statement, he admits that such is the Indian tradition.

Herman, the Commissioner of the Dutch, disputing the Maryland boundary with Col. Utie, alleged no Spanish settlements in that region, but based his claim on the ground of discovery by Columbus, and argued that when the Spanish Netherlands become independent of Spain, they carried with them the rights of the original Spanish discovery.

Our Labadist journalist does not give a good account of our Baltimore county forefathers. He states that the lives of the planters in Maryland and Virginia, are very godless and profane; they listen to neither God nor His commandments, and have neither church nor cloister.

When the ships arrive with goods, and especially with wine and brandy, the planters indulge so extravagantly, that nothing is left for the rest of the year, not even tobacco enough to buy a shoe or stocking for their children.

He further says, that as a punishment for such conduct, insects, flies and worms are sent, producing great famine, so that on one occasion a mother killed her own child, and for such cannibalism she was executed. As there is no record of any such famine, to say nothing of the cannibalism, we must suppose that somebody was humbugging the credulous Dutchman. Maryland has lacked many things in the course of her history, but never victual.

TWO JACOBITE CONVICTS.

It has always been supposed that the unfortunate persons who were transported to America for participation in the Jacobite risings of 1715 and 1745, had their lot much lightened by sympathetic friends among the colonists ; and the following narratives confirm this to a surprising degree. The first is a letter from a Scotchman transported after Mar's rebellion. This singular epistle we reproduce from an ancient broadside in the collections of the Historical Society, but have no knowledge of its origin. Readers who can grapple with the peculiarities of a Highlander's English, will find here a roseate picture of a convict's life.

The second is the narrative of Alexander Stewart taken prisoner after the battle of Culloden, and included by Bishop Robert Forbes in his *Lyon in Mourning*, a collection of papers connected with the rising in 1745, now published by the Scottish History Society from the original manuscript. We reproduce only so much as relates to his Maryland experiences. He got safely to Edinburgh, where he was received with open arms by the Jacobites, and apparently lived without molestation, though his neck must have been forfeit to the gallows.

Letter from Donald MacPherson, a young Lad who was sent to Virginia with Captain Toline, in the Year 1715. on account of his having joined his Chieftain in the Cause of his King and Country ; he was born near the House of Colloden, where his Father then lived.

Portobago in Marylan, te 2d June 1717.

Deer lofen ant kynt Fater,

Dis is to lat you ken dat I am in guid Healt, plissed bi God for dat, houpin to heer de lyk frae you. As I am your hane Sinn, I wad a bine ill-leart gin I had na latten you ken tis by

Kaptin Rogir's Skip dat geas te Inverness, per cunnan I dinna ket sik a anitter Apertunitie dis Towmon agen. De Skip dat I kam in was a lang Tym o de See cumin oure heir : bat plissit bi Got for a Ting, wi a kipit our Heels unco weel pat Shonie Mag Willivray, dat hat ay a sair Heet. Dere was saxty o's a kame inte te Quintry hel a Lit and Lim, and nane o's a dyit pat Shonie Mag Willivray and anitter Ross Lad dat kam oure wi's; and may pi dem Twa wad a dyt gin tey hed biden at hame, gin tey hed bin hangit be Cukil Shordie, or kilt be his cursed Red-Cuits; tey tuik frae me my pony Cun, Pestil, Turk and Pled, and left me neting. Pe my Fait I kanna komplin for kumin to dis Quintry, for Mestir Nicols, Lort pliss him, pat mi till a pra Mestir, dey ca him Shon Bayne, and hi lifes in Marylant, in te Rifer Potomak, hi nifer gart mi wurk ony Ting pat fat I lykit myself; de meast o a my Wark is waterin a pra stennt Hors, and pringin Wyn and Pread ut o de Sellir to my Mestir's Tebil. Sin efer I kam til him, I nefer wantit a Potte of petter Ele nor is in a Shon Glass Hous; for I ay sit toun wi de Pairns te Dennir. My Mestir seys til me, Fan I kan speek lyk de Fouk hier, dat I sanna pi pidden di nating pat gar his Plackimors wurk; for desyt Fouk hier dinna ise te wurk pat te first Yeer efter dey kum in te de Quintry: Tey speek a lyke de Sogers in Inerness.

Lofen Fater, Fan de Servants hier he deen wi der Mestirs they grou unco rich, and its ne wonder, for dey mak a hantil o Tombako, and de Switis, and Apels, and de Shirries, and de Pires, grou in de Wuds wantin Tyks aput dem; de Swynes, de Teuks, an Durkies gangs in de Wuds wantin Mestirs; de Tumbako grous shust lyke de Dokins at de Bak o de Lairts Yart; an de Skips dey kum frae ilk a Plece, and bys dem, and gies a hantel o Siller and Gier for dem. My nane Mestir kam til de Quintry a Servant, and weil I wat hes now wort mony a Tusan Punt. Fait ye mey pelive mi de pirest Plantir hire lifes amest as weil as de Lairt o Collottin. Mey pi fan my Tym is ut I wol kom hem and sie yow, pat not for de first nor de neest Yeer, til I gatir somting o my nane; for fan I ha deen wi my Mestir, hi maun gi mi a Plantashion, and set me up, its de

Quistum hier in dis Quintrie; and syn I houp te gor yow trink Wyn insteat o Tippeni in Inerness. I wiss I het kum ovr hier twa or tri Yeirs seener nor I dit, syn I wad ha kum de seener hame; put Got bi tankit dat I kam sa seen as I dit. Gin ye koud sen mi ovr be ony o yur Inerness Skips ony Ting te mi, an it war so mukle Crays as mak a Queit, it wad mey pe gar my Mestir tink te mare o mi: Its tru, I ket Clais aneu frae him, bat ony Ting frae yu wad luk weil and pony. And plese Got, gin I life, I sall pey pu pack agen.

Lofen Fater, De Man dat vryts dis Letir for mi, is van Shames Mackeyne, he lifes shust a Myl frae mi; he has peen unco kyn te mi sin efer I kam te de Quintrie; hi was porn in Petie, and kam ovr a Servant frae Klescou, and hes peen his nane Man twa Yeirs, and hes sex Plakimors wurkin til him alrety, makin Tumbako ilk a Tay; heil win hem shortly, and a te Geir dat he hes wun heir, and py a Lortskip at hem. Luik dat ye dinna forket te vryt til mi ay fan ye ket ony Ocashion. Got Almiglite pliss you, Fater, and a de leve o de Hous, for I hena forkoten nane o yu, nor dinna yu forket mi. For pliss Got I sal kum hem wi Gier aneuch to di yu a and my nanesel guid. I weit ye will bi veri vokie fan ye si yur nane Sin's Fesh agen, for I heve leart a hantil hevins sen I sau yu, and I am unco Buik leirt. I houp tey he shest mi te me Crace. Got blis our ain King Shames yet nu, I'm verie sire te Lord wul sent him pack agen to Skotlan, to I sud niver see te Tay. Got seve him, I wull prey tat a me Tays.

A tis is frae yur nane lofen and opedient Sin,

Tonal Makaferson

Directed, For Shames Makaferson, neir te Lairt of Collottin's Hous neir Inerness, in de Nort o Skotlan.

NARRATIVE OF ALEXANDER STEWART.

On Munday, about twelve o'clock we weied our ancors and sait sail and away for sea, and all the four ships for four days kept together till a most violent storm separat us, and we never meet again in the whole voyage, and so we proceeded on our way till we came in sight of Cape Charles and Cape Henry, which are the two remarkable places on right and left as we entred in the river between Virginia and Maryland. Cape Charles is on the right and Cape Henry on the left; and we was not one leag within the capes when Don Pedro appeared in purshout of us, but could not come within the Capes after us. So this was our misfortune, for if we hade but two hours more play at sea, we had all been his own. So being got within the river, our supercargo and the Doctor want to take their rest, and our Captain came and sat down on the trap that came down between dakes and discours'd us, and asked us what we was to doe now when we was near our journey's end. So we told him we was to depend on God's providence and him, for which he said he would make all the intrest for us that in his power lay. Which certainly he was as good as his word. So when we came up forgainst St. Maries, the Captain went ashore, it being the place where the Custom hous was, that he might enter us all their, and in two or three hours time he came aboard again, and caused the carpenter go and take off all our irons, which accordingly was done. I was the first that got them on, and my comerad, James Strachan, and me, the last that got them off. And that night being Sunday the 19th of July, 1747, we came to an ancor at the port called Wecomica, where we was to be put ashore at; and as soon as the ship came to an ancor, we was all ordered below dake, for Robert Horner, the supercargo, wanted to speak a queet word to us, which accordingly went all down between daks, and Horner came down and made a verie fine speech concerning the goodness of the countrie that we was going to; and if we would atest for seven years, the men that would by us, if we pleased them weel, would probably give us down two years of our

time, and a gun, a pick and a mattock, and a soot of cloths, and then we was fre to go thorou any place of the iland we pleased. So I told him that it was quet useless to direct all his discourse to me, for I was to answer for non but myself, for what he should doe was to go and bring down the list of all our names that he hade, and reade them over, and them that was willing to answer yes, and them that was not willing to answer no. Which accordingly he did, and they all asked me what I would doe. I told them they might doe as they pleased, but for mee I would sign non for no man that ever was born, though they should hang me over the yard arms. Then says they, We will sign non neither. So I told them, Gentlemen, stand by that, then. So they said they would, which accordingly they all did. By this time Horner was come back with the list of all our names and began to read them; and they unanimously called out No—no. I thank you, Stewart, says Horner, If you would not doe yourself, you needed not hindered others to have done. Then he shoed us two letters; he said the one was from their King to the Duke of Newcastle, and the other from the Duke of Newcastle to Mr. Gilder, the merchant who hade the transportation of us; and if we would not assign, those letters impowered him to go to the Governor of Maryland and Virginie (the Governour's answer to Horner was, the law had passed on us before we cam from England, and he could not pass any mor upon us till we made a new transgration) and get a sufficient guard to keep us all in prison untill we all should sign. I told he might doe so, but we did not value his guards, for we hade the misfortune to be under better guards the time past then that country was capible to put upon us, so he might doe his pleasure. And so away ashore with the Captain he went that night, for our Captain's wiffe lived about a mill and one half from the ship, and from that Horner hade about nineteen milles to go where the Governor lived to Annapolis; and the time he was there our Captain sent letters to all the Roman Catholick gentlemen and others who was our friends, so that we might not fall in the common buckskins' hand, for so the people that are born their are called so. And upon Wednesday the twentie second of Jully, Horner returned back and all the buckskins in the countrie with him, and Cornel Lee, a

monstrous big fellow, in order to bulle us to assign; and this Lee said to us he would make us sign. And we told him God Almighty hade made us once, and he neither could nor should make us again, for which he said no mor. So as I told you before that Captain Holmes acquainted all the gentlemen of three or four counties of the province of Maryland to attend on board the day of the sale, which hapned one the 22^d of July 1747, after the ship came to an ancor at Wecomica in St. Mary's countie, Maryland, which all the following gentlemen did attend, viz: Justinian Wharton, Mr. Edward Digs, Mr. John and Joseph Lancasters, and on Mr. Thomson, all of St. Marys countie, and Mr. William Digs, commissioned by a great many more gentlemen out of Prince Georges countie, Maryland, who bought all the eightie eight that was aboarde of our ship except thre or four that went with two of the common buckskins, them that are born in the countrie, for so they are called, and would not take advice to go allong with the above gentlemen. Doctor Stewart and his brother William, both living in Annapolis, and both brothers to David Stewart of Ballachalun in Montieth, Scotland, who were all my loyal master's fast friends, and paid the nine pounds six shillings sterling money that was my price when sold to Mr. Benedict Callvert in Annapolis who is a very pretie fellow and on who hade my being set at libertie as heart as much as any man in the province. And now being at my owen libertie, I came down the countrie from Annapolis, and got the len of a horse from Mr. Calvert, 26 miles down to Mr. Jgnasious Digs in Prince George's countie, and 2 horss and a servant from Mr. Digs, 17 miles down to Mr. Henre Neils, and from Mr. Neils 2 horss and servant, 10 miles down to Portobaco to on Mr. Collen Mitchell who keeps a great ins their, who used me verie sivale, and never would take anything from me, neither in passing nor repassing; and then I meet with my good friend, Mr. John Mushet, and his brother, Dr. Mushet, where I stayed when I had the ague, and wanted for nothing that hous and shopes could affoord me. These two Mushets ar sister sons of old Lendricks in Stirlingshire, Scotland. And from that I went twenty miles down to on Viddow Neils, who was as kind a motherly woman as ever I meet with in all my travels, and her sone-in-law, Mr.

Edward Digs, who was on of the gentlemen that assisted in purchasing my freedom; and I stayed their untill Mr. John Mushet found out an honest man, a captain of a ship (called the *Peggie* of Dumfries) bound for Dunfreece, one David Blair, who was lying in Matticks in Virgine oposite to Mrs. Neils where I was staying, only seven miles of Potomock river to cross; and the 11th of January 1748 I took my live of all my friends, and went aboard on the 13th of the said month, but our cargo not being all got ready so soon as was expected, it was the 28 befor we set sail to fall down the river towards the Capes, and being within 3 leags of the Capes we was obliged by ane easterly wind to put into Hampton Road, and their we dropt our ancor and lay for 12 days, and on the 13th of February 1748 about two in the morning we got cleare of the Capes and put to sea, and befor daylight we got out of the sight of land, and in 27 days we saw the Irish land.

[Since this paper was in type the Editor has been informed that the letter of Donald Macpherson has been reprinted (50 copies only) by A. Russell Smith, London, 1882.]

THE ARK AND DOVE.

In the Public Record Office, London, and especially in the records of the Court of Admiralty, there are some entries referring to the voyage of the Ark and Dove, which are not without interest. They were discovered and copied by H. F. Thompson, Esq., and are subjoined.

Oath Administered

Right hon^{ble}:

According to y^r Lo^{ps} order of the 25th daie of this instant moneth of October I have been at Tilbury hope, where I found a shipp and a pinnace belonging to the right hon^{ble} Cecill Lord Baltimore, where I offered the oath of Allegiance to all and every

the persons aboard, to the number of about 128, who tooke the same, and enquiring of the M^r of the shipp whether any more persons were to goe the said voyage, he answered that some fewe others were shipped, who had forsaken the shipp and given over their voyage by reason of the stay of the said shipp.

London 29th of
October, 1633

Yo^r Ld^{ps} humbly devoted Servant
Ed. Watkins

To the right hono^{ble} the Lords of his Mat^{ys} most hono^{ble} privie
Councell.

Agreement with Master of the Dove.

Agreement made the 30th of September 1633 by the Right Hon^{ble} the Lord Baltimore, Mr. Leonard Calvert, Mr. Jeremie Hawlye, Mr. Thomas Cornwallis, & Mr. John Sanders, to and with Richard Orchard, Master of the pinnace Dove—

Imprimis, that the said Master shall have for himselfe by the month	£	s	d
	4.	00	00
Item, his mate, Samuel Lawson, pr. month	2.	10.	00
Item, the Boatswain, Richard Kenton, pr. month	1.	2.	00
Item, the Gunner, John Games, pr. month	1.	2.	00
Item, John Curke, pr. month	1.	00.	00
Item, Nicholas Perrie pr. month	1.	00.	00
Item, A Boye, the Master's servant, according as it shall be thought he deserves	0.	10.	00

Memorandum: that the Master is to have the transportation of a Boye free.

In witness whereof we have thereunto sett O^r hands the daye
and date above written

Cecilius Baltimore

Arms, Provisions, etc.

Note of things delivered to my Lord Baltimore's account, August
23^d 1633 aboard the Ark—

	ct	q ^r	lb		£	sh	d
4 Sacars ordinance waying	99	1	00	att			
14 ^{sh} the cwt.					69.	9.	6
					£	sh	
12 pipes of Canary wine att	14.	10		the pipe	174.	00.	00
fflower Demiculleverins, waying							
29. 0. 00							
do 30. 0. 00							
do 30. 0. 00							
do 29. 0. 00							
} at 14 ^{sh} p. cwt.					82.	12.	00
Deales & other provisions					28.	5.	00

Certified this 28th of September 1633

per mee

John Bowlter, Purser

Received from Leonard Leonards, Brewer, one hundred five tonne of Beare for the use of the right hono^{ble} the Lord Baltimore & other gentlemen as by the particular accompts doth appeare: 9 for the p according as by the noate of directions appeareth, and also for ffive Toun of harbr Beare received for the Ship Ark & the pinnace Dove.

£ sh d

I say reed by mee at 6. 19. 00

John Bowlter

Beer Del^d to the Ship Arke, Richard Low, M^r for the use of the Right honorable Lord Baltimore

	£	sh	d
28 in harbour beere	6.	00.	00
more tenn ton at 3 ^{lb} p ton	30.	00.	00
mor thirtie five ton at 48 ^{sh} per ton	84.	00.	00
mor sixtie ton at 40 ^{sh} per ton	120.	00.	00
	240.	00.	00

[Indorsed]

Leonards contra Lord Baltimore—Libellus per Williamson
quarto Novembris 1633.

CAPTURE OF A FRENCH PIRATE.

Baltimore Monday 31st Aug^r 1807

My dear Flora

I have been much gratified by hearing that you were well upon the Receipt of your different letters to Anne, and as her letters to you are more in the domestick Style, I shall in this Instance, break thro the promise I made that you should not hear from me during your absence. This promise, I hope you will attribute to the proper Cause, not that I had a disinclination to write to my dear Sister, but that I had not any thing material to say, more than she would hear from Anne. But by way of amusement I shall now give you an Account of a little Cruise from which I returned yesterday.

Information being received in Town a Week since that a French Pirate was in our Bay, boarding, plundering, and insulting several of our inward bound Vessels, particularly the American Ship *Othello* from Liverpool, with Fall Goods, of whom she actually made a Prize, and was proceeding with her to Sea, but finding she could not get past our Capes without detection, she gave her up again. Upon this, a part of Capt. Samuel, and Capt. Jos. Steretts Companies, to the number of 50 men, Capt. Porter of the U. S. Navy, 15 masters of Vessels and Crews, consisting of 100 men in all, volunteered their Services to take her. We embarked on board an American Schooner, armed and fitted for the occasion, with four six Pound Cannon &c^a. We proceeded down the Bay on Thursday Evening at 5 o'Clock. Nothing of consequence occurred, except hailing several Vessels we met, until 4 o'Clock next day, when a very heavy squall came on, which obliged us all except the Seamen to get below. About 5 o'Clock we got round the headland of Patuxent River, which is 70 miles from hence. It being now cleared away and calm,

we discovered to our Joy the Pirate, laying at Anchor close in Shore, with the French Flag flying. We received orders to load with Ball, and hold ourselves in readiness to leap on deck when ordered. As soon as the Pirate saw us, five of his men leaped into their Boat and pulled for shore, upon which we fired a large Gun at him, with a Round and Grape Shott, which scattered about him but did not strike. The Volunteers were then ordered on deck, ranged in Company, with fixed Bayonets ready to pour in a Volly of Musketry if requisite. Our Boat was launched, the Schooner brought to Anchor, within a short distance of the Pirate, a detachment from each Company with Lieut. Sullivan (of our Company) and Capt. Cowper, a Sea Captain at their Head, with Orders to board the Prize. While they were proceeding we gave her another six Pounder with Grape, upon which they struck the French Flag. Capt. Porter then hailed, telling them, that if the least resistance was made to the Boats Crew going on board, that no quarters should be given. Our Boat took possession of her immediately, and she proved to be a small Pilot Boat Schooner called the *General Massena*, with 50 Muskets ready loaded, about 18 Boarding Knives &c^a—only 3 men were found on board, who were brought Prisoners on board of us. We weighed Anchors, and proceeded home again with our Prize in tow. All this time the French Ship *Patriot* of 74 Guns lay in Sight, at long Gun shot, without shewing any interestedness on the occasion. When opposite Annapolis yesterday morning (Sunday) at 9 o'Clock the Governor of the State, and a number of Citizens came off in two armed Schooners, also the Barge belonging to the French Frigate *L'Eole* lying there; they fired Salutes and cheered three times, which was returned. The Governor communicated that 5 of the Pirate's Crew had the day before been taken Prisoners & were in Annapolis Goal. We also met two other Schooners going down from Baltimore with Rifle Companies on board. Lieut. Calhoun went with them, and I have just heard that they have this morning returned with the 5 men who fled from the Prize whom they found in Chains on board the *Patriot*, having gone there for protection, but were disappointed, by being made Prisoners. All this clearly proves

that the French Ships did not sanction this Pirate, or plunderer of neutral Property in our own Harbours.

Of 25 Men which constituted her Crew at first 13 are now in our Goal & the rest most probably will be taken. We have received the thanks of our Officers &c^s for our spirited Conduct on the Occasion and is a sure pledge that in the hour of real danger to our Country we may count with Confidence on the alacrity of the Volunteer Associations throughout the Union to stand forward in the support of her rights and her Honor. Having delivered our Prisoners yesterday to the Commander of our Fort we landed about 2 o'Clock amidst the discharge of Cannon and Aclamations of Thousands of Spectators, marched thro the City and thus ended the Cruize.

Altho I have not a doubt of your having spent an agreeable time of it at M^r Jackson's I am happy in the Idea of so soon seeing you at home. It is a pity you did not see Cousin James, who I think much improved. I hope the Girls and he will return in the Fall and that we will enjoy ourselves together. I refer you to Anne's letter for other news. My Compt^s to M^r Jackson and all your Ladies.

My dear Flora your affect^d Brother

John R. Caldwell

Wednesday 2nd Sept^r The mail of to day brings the news of the total defeat of the Russians after excessive hard fighting and great Slaughter on both sides, Koningsborg and Memel in possession of the French. the Russians had sued for an Armistice of one month which was granted & it was generally believed it would be followed up by a general peace on the Continent. Indeed it is said a Congress was called for that purpose. England will now have to fight her Battles singlehanded. It is also said that the Floridas are purchased by this Country for four Millions of Dollars two of which have been already paid.

THE PROTECTION SOCIETY OF MARYLAND,

In 1816 a number of the leading citizens of Baltimore, believing that many negroes were unjustly deprived of their freedom, formed themselves into a society for their protection. A printed copy of the Constitution of this society, with the original signatures, in manuscript, is in the possession of the editor, who thinks it worth reproducing as a matter of history.

Preamble.

We, the undersigned, desirous of establishing a society for ensuring protection to the people of color who are now free, and to those who, at a future period, will be entitled to their freedom, deem it necessary to state specifically our views and objects.

To avoid all possibility of misrepresentation, we make this declaration at the outset, that we will not interfere with the legal rights of masters over their slaves. Whatever may be our private opinions, the abolition of slavery is not our object. So long as slavery is sanctioned by the laws of Maryland, so long does it become the duty of every good citizen to reverence those laws. But a numerous class of these people are already free, and that freedom is guaranteed to them by the same laws that protect every other man in his person and property. If the laws can be openly violated or covertly eluded, if a freeman, in short, whether black or white, can be kidnapped and sold for a slave, every man has a direct personal interest in repressing so daring an outrage against the laws of the land; we all have an interest in maintaining the integrity of the laws, and we do not see why the man who would seize a black man and clandestinely rob him of his freedom, would not be guilty of a similar outrage on the freedom of the whites, if the opportunity offered and a market could be found for the sale of his victims. This shameful practice of kidnapping free negroes and disposing of them as slaves, has been carried on to an extent

so alarming as to render a combination for the purpose of suppressing so scandalous and illegal a traffic, indispensable.

There is another class of people of color who are entitled to their freedom after a term of years. The masters of these unhappy men have, in many instances, on their death beds, made provisions in their wills for their freedom. By passing into the hands of persons more avaricious, or less humane than their former masters, these devoted men have been clandestinely sold as slaves for life, by which the benevolent intentions of the testators, the laws of the land, and the sacred rights of humanity and justice, have been equally outraged and profaned. Some of this unhappy class are children—most of them ignorant, and all unable to protect themselves from a foul conspiracy of kidnappers.

By the laws of Maryland, a negro discovered without his free papers may be taken up and confined in jail as a runaway, and if he does not produce the evidence of his freedom, is liable to be sold as a slave. It has frequently, to the disgrace and scandal of our jurisprudence, happened, that these miserable beings thus taken up and imprisoned, not being able, in their state of confinement, to procure the documents, within the time allowed for their production, have afterwards, as a consequence, been sold for slaves. Thus has a law originally intended for the protection of the rights of masters over their slaves, been made to bend to the views of a wicked and unprincipled set of free-booters, who are engaged in entrapping and enslaving freemen, who dare thus, in defiance of every sacred principle, to prostrate all law and justice at the shrine of their guilty avarice. It is to preserve the dignity of the State of Maryland, and to pay a due respect to the jurisprudence by which it is governed, that we call on our fellow citizens to unite, and to assist us in our endeavors to give to the law its proper tone and energy, and to preserve the sacred rights of humanity from such daring and wanton violation.

With a view the more effectually to accomplish this object, we have submitted the following plan of a

CONSTITUTION.

ARTICLE I.

This Society shall be called "THE PROTECTION SOCIETY OF MARYLAND."

ARTICLE II.

Any man may become a member of this Society by paying Three Dollars to the Treasurer thereof.

ARTICLE III.

The officers of the Society shall consist of a President, two Vice-Presidents, a Treasurer, two Secretaries, four Counsellors and a Standing Committee of six members, to be called the *Examining Committee*—all of which shall be chosen annually by ballot.

ARTICLE IV.

The President, or in his absence, one of the Vice-Presidents, shall preside in all the meetings, and subscribe all the public acts of the Society. The President or either of the Vice-Presidents in his absence, or any two of the examining committee, shall have power to call a special meeting of the Society. There shall be a stated meeting of the Society every three months. Six members shall constitute a quorum to do business.

ARTICLE V.

The Secretaries shall keep a fair record of the proceedings of the Society, and shall correspond with such persons as shall be judged necessary to promote the views and objects of the Society.

ARTICLE VI.

The Treasurer shall keep all monies and funds of the Society, and shall, when in funds, pay all orders signed by the President, or one of the Vice-Presidents of the Society, or by any two of the examining committee, which orders shall be his vouchers for his expenditures. He shall, before he enters on his office, give bonds of not less than five hundred dollars for the faithful discharge of his duties.

ARTICLE VII.

It shall be the duty of at least one member of the examining committee to enquire into every case where application is made for the interposition of the Society, and if on such examination he or they shall, after consulting one or more of the counsellors, be of opinion that it is the duty of the Society to interpose, he or they shall take such measures as the nature of the case may require, to protect the rights of the person or persons on whose behalf the application is made. But no petition for freedom, nor any legal proceeding on behalf of the Society in favor of any colored person, or for the protection of the rights of any persons who are the objects of this Society, shall be commenced without the advice of one of the counsellors, and it shall be the duty of the counsellors to give advice in all cases when applied to by one or more of the examining committee.

ARTICLE VIII.

The members of this Society shall pay an annual contribution of Two Dollars, to defray the expenses of the Society. The Society shall also have power to levy such a tax on the members as shall be necessary to defray the expenses, and accomplish the objects of the Society. This tax, and the annual contribution shall be collected by the Treasurer, and any member who shall neglect to pay either for the space of three months after it is demanded, shall cease to be a member.

ARTICLE IX.

The President and Vice-Presidents shall, *virtute officii*, be members of the examining committee.

ARTICLE X.

Every person, on becoming a member, shall subscribe to this Constitution.

ARTICLE XI.

It shall be the duty of the Secretaries to report the proceedings of the Society at every meeting.

ARTICLE XII.

The Society shall have the power of making such By-Laws as may be necessary to carry into effect all the objects for which the Society is formed.

James Inglis, *Minister*

George Brown

Robert Oliver

Robt. Gilmor

J. A. Buchanan

Jno. McCulloch

Lyde Goodwin

John Brice, Jr.

S. Smith

Chr. Johnston

Isaac McKim

Robt. G. Harper

John Purviance

Edwd. J. Coale

Colin Mackenzie

John Caldwell

David Hoffman

John Chapman

Elisha Browne

Saml. Byrnes

John C. Richards

Saml. Bailly

R. D. Mullikin

Geo. Baxley

Tho. Harwood

Wm. H. McIntire

Saml. Keerl

Samuel Baker

D. F. Magruder

Th. Baltzell

John Stricker

Aaron Levering

Moses Sheppard

Wm. Eaton

Elisha Rogers

William D. McKim

Henry Stickney

James Fulton

Wm. Patterson

Chas. Ghequiere

WILL OF GEORGE CALVERT.

FROM THE REGISTRY OF THE PROBATE DIVISION OF THE HIGH
COURT OF JUSTICE.

In the Prerogative Court of Canterbury.

The Will of GEORGE CALVERT Esqr. Sonne to George Calvert Lord Baltimore.

IN THE NAME OF GOD, AMEN. I George Calvert third sonne to George Calvert Lo : Baltimore infirme in body but pfect in vse of reason and judgment do freely conceive and make this my last will and testament to remove all breach of Charitie and dissention about those things I shall leaue here behind mee First I humbly bequeath my soule into the hands of o^r Creater and Lord signed by Baptisme with the Character of a Christian professing before God and all the world that I dye a true member of the Catholicke Church beseeching Almighty God to be mercifull vnto mee and bring me to be partaker of his Glorie to whome be all honor Amen. Secondly I bequeath my body to the earth from whence it was taken and willingly doe accept the death thereof in satisfaction for my sinnes beseeching my sweet Redeemer Christ Jesus to offer it vpp in vnion with his and dignify it to some part of satisfaction mingling it in the holy Chalice of his blood as a sacrifice of amends for my grienous transgressions hoping He will accept it in odour of sweetnesse, Amen. Thirdly as concerning that temporall estate w^{ch} God hath giuen mee I order it in this manner following to the good of my soule & of my neighbour : Whereas by the will of George Lo : Baltimore my deceased father a portion of monye was ginen to mee and the said monyes left in trust with the Right Honoble the Lo : Cottington and Sir William Ashton Kt. to be by them disposed of to my vse and benefitt in such order and forme as by the said Will appeareth more at large Now I do hereby will and appoint these said monyes and the increase and proffit thereof and the vse and trust w^{ch} doth

appertaine vnto me at the time of my decease or at any tyme after either in the hands of the said Lord Cottington and Sir William Ashton or in the hands of any other pson whatsoever shall be disposed of in manner and forme following :

Item, I giue to my welbeloued brother Cecil Lord Baltimore and my brother William Peasely Esqr. one hundred pounds.

Item I giue vnto my welbeloued brother Leonard Caluert one hundred and fifty pounds.

Item I giue vnto my very good frinde Mr. Richard Gerard all such goods merchandizes and commodities as shall be brought into Virginia or Maryland in any shipp or shippes from England for me and my vse by this next returne of shipping into these parts.

Item I giue vnto my brother Peasely my sister Peasely and my sister Ellin Caluert each of them fife pounds to bee bestowed in a golden crosse that each of them may wear for my remembrance.

These my legacies being first pformed in manner as they are heere appointed by me I giue all other monyes or whatsoever goods else belonging to me vnto my welbeloued brother Henry Caluert.

My Executors w^{ch} I doe desire and appoint to see this my will thus pformed are my welbeloued brothers Leonard Caluert and William Peasely Esqr. Dated at St. Maries in the prouince of Maryland the tenth day of July 1634.

GEORGE CALUERT

Witnesse :

JO. BOLES
JOHN WELLS

ROBERT VAUGHAN
CUTHBERT FENWICK

Proved 19th January 1634 (O. S.)

I certify that this copy has been examined with the Official copy of the original Will deposited in this Registry, and that it is a true copy thereof

(Signed) A. MUSGRAVE

Registrar

REVIEW.

Religious Liberty in Early Maryland. Lewis Beeman Browne.¹

It is to be regretted that the facts connected with the establishment of religious toleration in Maryland, facts which are well established, and, by students, as well understood as any facts of history, should still occasionally be made the subject of prejudiced misconception.

In the *Maryland Churchman* for September, 1906, there appeared an article on this subject by the Rev. Lewis Beeman Browne, the statements in which, and the conclusions drawn therefrom, are, in view of the means of information which are readily accessible, somewhat surprising.

As indicating the degree of accuracy that is to be found in this article, it may be noted that in the first paragraph it is stated that the Charter of Maryland was granted by King James I. It was from his successor Charles I. In the next sentence it is stated that the authority of the Proprietor almost equaled that of an absolute monarch. There seems to be some confusion here as to the nature of absolutism. Though Lord Baltimore was designated as "Absolute Lord and Proprietary," in matters of legislation he was merely given authority "to enact laws with the advice and assent of the freemen or their representatives." The distinctive prerogative of an absolute monarch is the making of laws without the assistance or sanction of the representatives of the people.

It is next stated that "Maryland was not the first place where a man was free to believe and worship as he saw fit. In the old world there was Holland and in the new Rhode Island."

In the time of Alva, the Netherlands had suffered severely at the hands of the Inquisition, and as a consequence, coercion in matters of religion was not favorably regarded in that country; and at the time of the settlement of Maryland the Thirty Years War was in progress, with the Roman Catholic and the Protestant

¹ *The Maryland Churchman*, September, 1906.

princes of Germany arrayed against each other in bitter strife. Under these circumstances absolute neutrality was for Holland the wise policy if its independence and autonomy were to be preserved.

As to Rhode Island, that colony was not established until 1636, and its charter was granted in 1644.

Religious liberty was proclaimed and established in Maryland in 1634, and its reality is shown by the fact that as early as 1638 a Roman Catholic offender was tried before three Roman Catholic judges, convicted and punished for interfering with the religious meeting of certain Protestants and speaking disrespectfully of Protestant ministers. Religious liberty was established in Maryland before the colony of Rhode Island was organized.

Moreover, the quality and degree of religious freedom allowed under the Rhode Island "Compact" were of very different character from those in Maryland. Here, the avowed purpose was "the more quiet and peaceable government of this Province, and the better to preserve mutual love and amity among the inhabitants thereof." To this end and to avoid cause of strife it was forbidden under pain of punishment to call one "a heretic, schismatic, idolater, Puritan, Presbyterian, popish priest, Jesuit, papist, Lutheran, Calvinist, etc., or any other name or term relating to religion in a reproachful manner."

In contrast with these gentle requirements in Maryland, where even forbearance and courtesy were inculcated, is to be placed, as illustrative of the difference in temper and influence between Lord Baltimore and Roger Williams, the correspondence of the latter. The coarse and violent terms in which he vilified the Church of Rome are unfit for publication in this Magazine. The curious who may wish to consult examples of 17th century Billingsgate can find them in *Letters of Roger Williams*, pp. 306, 307, 310.

The writer of the article under consideration impugns Lord Baltimore's motives. But there seems to be a confusion in his mind between George, the first Lord Baltimore, to whom the Charter of Maryland was promised, and Cecilius, the second Baron, to whom it was granted and who was the founder of the Province. We know what were the Proprietary's acts; to question his

motives, otherwise than to conclude that his acts expressed his intentions, is a dangerous undertaking. It is an easy and silly thing in argument to set up a man of straw, then to destroy it and denounce it because of its fragility.

The reasons that led Cecilius, Lord Baltimore, to establish religious liberty in Maryland are fully and clearly set forth in a communication from his son to the Lords of the Committee of Trade and Plantations, printed in Maryland Archives, Proceedings of Council, 1667-1687-8, pp. 267, 268.

The Rev. Mr. Browne seems to think that the Roman Catholics owed their enjoyment of religious liberty to the Protestant majority in the legislative body, but he overlooks the fact that the Council was appointed by the Proprietary, and at the time of the establishment of religious liberty, and until 1649 was composed exclusively of Roman Catholics. Nothing could have been done in the way of legislation without their concurrence, and it was this very Council, which prior to the Act of 1649, enforced the provisions of Lord Baltimore's proclamation.

The credit of the establishment of religious liberty in Maryland is not due to the Roman Catholic Church or to any Protestant majority in the Assembly. It was due to the wisdom, liberality of mind, and far-sighted statesmanship of one man, Cecilius, Lord Baltimore, the first Proprietary.

The facts of history are as follows :

1. At the foundation of the colony in 1634 Lord Baltimore established religious liberty by proclamation, and he was at the time a Roman Catholic.

2. In 1649, deeming it expedient, in view of the events in England, to appoint a Protestant Governor, but doubting whether the Protestants would carry out his policy, he secured the passage of a law establishing religious liberty by enactment of the Provincial Assembly. The original draft of the law was prepared in England under his direction. At the same time he exacted of the Governor an oath that he would not himself or by any person, directly or indirectly, trouble, molest or discountenance any person whatsoever in the Province professing to believe in Jesus Christ, *and in particular no Roman Catholic*, for, or in respect of, his or

her religion, nor in his or her free exercise thereof. The motive of requiring this act at this time is thus made clear. It was to get the Protestants committed to the policy of religious liberty already established.

3. That Lord Baltimore's distrust of the sincerity of the Protestants' attachment to religious liberty was fully justified, is shown by the fact that when his authority was overthrown, during the Commonwealth in England, the Puritans, in 1654, repealed the Act, and passed one providing "that this liberty be not extended to *popery* or *prelacy*."

4. Upon the restoration of the Proprietary's authority in 1658, the old Act of 1649 was revived.

5. Under the Royal Governors, in 1692, the Church of England was established by law, and shortly afterwards followed restrictive Acts imposing disabilities upon Roman Catholics.

Religious liberty, as a rule of law, was established in Maryland for the first time in history. Its establishment was due to a Proprietary who was a Roman Catholic. Its overthrow was effected by men who were Puritans; it was subsequently restored under a Proprietary who was a Roman Catholic; and still later its scope was greatly restricted under influences which, officially at least, were attached to the Church of England.

In a foot note at the end of his article Rev. Mr. Browne states that "For a long time the Maryland history used in the public schools of this State was Scarff's. Scarff was a Roman Catholic politician and journalist." Whether the implication is that Roman Catholics have no right to produce histories, or that having produced them, however meritorious, they should not be tolerated in the public schools, is not clear.

The facts about this book are as follows :

When Mr. Scharf was collecting material for his large history in three volumes which appeared in 1879, he placed his manuscript at the disposal of Dr. William Hand Browne, now Professor of English Literature in the Johns Hopkins University, for the production of a small school history. Dr. Browne, who is not a Roman Catholic, wrote this history and it is a model of fairness and impartiality. In view of Mr. Scharf's courtesy in giving

him the use of material, Dr. Browne placed his name on the title page, and the copyright was issued to them jointly. This book was published in 1878, and in spite of its merits was used in but very few schools and for a short time only. It is now out of print.

The statements in the foot note are no more accurate than those contained in the article itself.

TILGHMAN FAMILY.

(Continued from page 284.)

14. JAMES TILGHMAN⁹ (*Richard*,⁸ *Richard*,⁷ *Oswald*⁶) was born 6 December 1716. He was a lawyer and began the practice of his profession in Talbot County, which he represented in the Maryland Assembly for the years 1762 and 1763, (*House Journals*). Shortly after this he removed to Philadelphia. Gov. Sharpe, in a letter dated 8 May 1764, alludes to him as "Mr. James Tilghman lately Burgess for Talbot and one of our first-rate lawyers, but now settled in Philadelphia" (*Md. Archives*, xiv, 160). James Tilghman was elected a Common Councilman of Philadelphia, 2 October, 1764 (*Penna. Archives*, 2nd Ser., ix, 733), was a member of the Council of Pennsylvania 1767-76 (*ibid.* 625), and was commissioned Secretary of the Pennsylvania Land Office, 1 January 1769 (*ibid.* 628). He returned to Maryland in 1777 and settled at Chestertown, where he died 24 August 1793. He married Anna, daughter of Tench Francis of Fausley, Talbot Co., Md., and had issue:—
 24. i. TENCH TILGHMAN,¹⁰ b. 25 Dec. 1744; d. 18 April 1786.
 - ii. RICHARD TILGHMAN, b. 17 Dec. 1746; d. unmarried 24 Nov. 1796.
 25. iii. JAMES TILGHMAN, b. 1 Jan. 1748; d. 24 Nov. 1796.
 26. iv. WILLIAM TILGHMAN, b. 12 Aug. 1756; d. 30 April 1827.
 27. v. PHILEMON TILGHMAN, b. 29 Nov. 1760; d. 11 Jan. 1797.
 - vi. THOMAS RINGGOLD TILGHMAN, b. 17 Aug. 1765; d. unmarried 29 Dec. 1789.
 - vii. ANNA MARIA TILGHMAN, mar. William Hemsley, and d. s. p.
 - viii. ELIZABETH TILGHMAN, mar. Maj. James Lloyd of Kent Co.
 - ix. MARY TILGHMAN, d. unmarried.
 - x. HENRIETTA MARIA TILGHMAN, b. 26 Feb. 1763; d. 2 March 1796; mar. her cousin, Lloyd Tilghman (son of Matthew).

15. MATTHEW TILGHMAN⁹ (*Richard*,⁸ *Richard*,⁷ *Oswald*,⁶) *clarum et venerabile nomen*, was born 17 February 1718. He was adopted at the age of fifteen by his childless cousin, Maj. Gen. Matthew Tilghman Ward (*Mag.*, p. 281), from whom he inherited the handsome estate of Bayside in Talbot County. According to the statement of his daughter, Mrs. Anna Maria Tilghman, he was commissioned in 1741, Captain of a troop of horse organized to protect the outlying settlements of the Eastern Shore from Indian incursions. The same year he was commissioned one of the Justices of Talbot County and was continuously a member of the County Court from that date until 1775, being one of the Quorum from 1749, and Presiding Justice from 1769 (Commission Book). He represented Talbot County in the Maryland Assembly from 1751 to 1758, sat for Queen Anne County from 1760 to 1761, and again for Talbot from 1768 to 1774. In 1773 and 1774 he was Speaker of the House (House Journals). Throughout the Revolution he played a leading part in the affairs of Maryland. He was chosen Chairman of the Committee of Correspondence in December 1774, and of the Council of Safety in July 1775. He was President of the Maryland Convention from 1774 to 1776, and headed every delegation sent by the Couvention to Congress. In June 1776 he was summoned from Congress to attend the Convention at Annapolis, and was President of the new Convention which met August 14th to prepare a new form of government for the State. It was this alone which prevented his signing the Declaration of Independence. He was member of Congress from 1774 to 1777, when he resigned his seat to take his place as Senator from Talbot in the first Assembly held under the new Constitution of Maryland. He continued to serve in this capacity until 1781, when he was again chosen Senator but did not serve out his term. After the declaration of peace in 1783, feeling the infirmities of advancing age, he resigned all his public trusts, and retired to his estate in Talbot County to enjoy a well earned repose. He died of a paralytic stroke 4 May 1790. As a statesman Matthew Tilghman takes high rank. He exerted a profound influence upon the policy of Maryland during the trying times of the Revolution, and upon the formation of the constitution of the State. He has justly been called by McMahon "the patriarch of the colony." He married, 6 April 1741, Anna Lloyd (b. 13 Feb. 1723; d. 15 March 1794) daughter of

James Lloyd and sister of his brother William Tilghman's wife (*Mag.* 283). They had issue :—

- i. MARGARET TILGHMAN,¹⁰ b. 13 Jan. 1742; d. 14 March 1817; mar. 23 June 1763, Charles Carroll Barrister (b. 22 March 1723; d. 23 March 1783), and had two children, twins, who died in infancy.
 - ii. MATTHEW WARD TILGHMAN, b. 1743; d. 17 March 1753.
 28. iii. RICHARD TILGHMAN, b. 28 Jan. 1746; d. 28 May 1805.
 29. iv. LLOYD TILGHMAN, b. 27 July 1749; d. 1811.
 - v. ANNA MARIA TILGHMAN, b. 17 July 1755; d. 17 Jan. 1843; mar. 1783, her cousin, Col. Tench Tilghman.
16. LIEUT. COL. RICHARD TILGHMAN¹⁰ (*Richard*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) of the Hermitage, Queen Anne County, was born 11 May 1739, and died in 1810. He was commissioned, 6 Jan. 1776, Lieut. Col. of the Lower Battalion of Queen Anne Co. (*Journal of Convention of 1776*, p. 80). He married his cousin Elizabeth Tilghman (b. 5 Dec. 1748; d. 7 June 1767) daughter of his uncle, Col. Edward Tilghman, and had an only son
- i. RICHARD EDWARD TILGHMAN,¹¹ d. before his father, unmarried.
17. COL. PEREGRINE TILGHMAN¹⁰ (*Richard*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) of Hope, Talbot County, was born 24 Jan. 1741 and died in 1807. He was member, for Talbot Co., of the Maryland Convention of 1775 (*Md. Arch.* xi. 3), was commissioned, 9 April 1778, Colonel of the 4th Battalion of Talbot Co. (*ibid.* xxi, 24), and was member of the State Senate 1787–88 (*Senate Journals*). He married Deborah daughter of Col. Robert Lloyd of Hope and Anna Maria Tilghman his wife (*Mag.*, p. 282) and had issue :—
- i. ROBERT LLOYD TILGHMAN,¹¹ b. 13 May 1778; d. 12 June 1823; mar. 16 April 1807, Henrietta Maria, daughter of Col. Joseph Forman and Mary Hemsley, his wife.
 - ii. ANNA MARIA TILGHMAN, mar. James Earle of Easton.
 - iii. TENCH TILGHMAN, b. 18 April 1782; d. 16 April 1827; mar. Margaret, daughter of Col. Tench Tilghman.
 - iv. WILLIAM HEMSLEY TILGHMAN, b. 16 Dec. 1784; d. Dec. 1863; mar. Maria Lloyd, daughter of Philemon Hemsley, but had no issue.
 - v. ELIZABETH TILGHMAN, mar. John Custis Wilson of Somerset Co.
18. JAMES TILGHMAN¹⁰ (*Richard*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) of Melfield, Queen Anne County, was born 2 August 1743 and died 19 April 1809. He represented his county in the Convention of 1775 (*Md. Arch.* xi, 3), was member of the Council of Safety in 1776 (*ibid.* 103, 447), and was commissioned, 7 August 1777, Attorney General of Maryland (*Md. Arch.* xvi. 327). He was member of Legislature

1788-89, and in 1791 was appointed Chief Judge of the judicial district composed of Cecil, Kent, Queen Anne, and Talbot Counties. From 1804 to 1809 he was judge of the Court of Appeals. He married, for his first wife, 19 Jan. 1769, Susanna (d. 24 Oct. 1774) daughter of Dr. George Steuart of Annapolis. He married, secondly, 19 Feb. 1778, Elizabeth daughter of Kinsey Johns of West River. Judge Tilghman had issue by his first wife Susanna Steuart:—

- i. GEORGE TILGHMAN,¹¹ b. 11 Oct. 1771; d. 30 July 1792.
- ii. FRISBY TILGHMAN, b. 4 Aug. 1773; d. 14 April 1847; mar. 1^o., 24 Feb. 1795, Anna Maria Ringgold (d. 21 Feb. 1817), 2^o., 3 Sept. 1819, Louisa Lamar.
- iii. SUSANNA TILGHMAN, b. 1774.

By his second wife, Elizabeth Johns, he had:—

- i. ANNA MARIA TILGHMAN, b. 10 March 1779; mar. Peregrine Blake.
- ii. SAMUEL TILGHMAN, b. 30 Aug. 1781; d. 19 Aug. 1782.
- iii. MARY TILGHMAN, b. 6 Feb. 1783; mar. 3 Dec. 1801, Judge Richard Tilghman Earle (b. 23 June 1767; d. 8 Nov. 1843), whose accurate memoir of the Tilghman family, compiled in 1839, has been a valuable aid to the writer of this Genealogy.
- iv. JOHN TILGHMAN, of Centreville, b. 8 March 1785; mar. 1^o Anna Katherine Tilghman, daughter of Richard¹⁰ (Matthew⁹), 2^o Ann, daughter of Lloyd Tilghman¹⁰ (Matthew⁹).
- v. CHARLES CARROLL TILGHMAN, b. 26 Feb. 1788; d. Dec. 1861; mar. Mary Lloyd Tilghman, daughter of Richard¹⁰ (Matthew⁹).
- vi. PEREGRINE TILGHMAN, b. 31 March 1790; d. 1874; mar. Harriet Haddaway.

19. WILLIAM TILGHMAN¹⁰ (*Richard*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) of the White House, Queen Anne Co., was born 11 March 1745 and died in December 1800. He was thrice married. His first wife, Ann Kent, had no children. His second wife, Anna Maria daughter of Col. Robert Lloyd of Hope (*Mag.*, p. 282) had one child who died young. By his third wife, Eleanor widow of Thomas Whetenhall Rozer and daughter of Francis Hall, he had an only daughter,

- i. ANNA MARIA TILGHMAN,¹¹ mar. Edward Tilghman¹¹ (Matthew,¹⁰ Edward⁹).

20. ELIZABETH TILGHMAN¹⁰ (*Richard*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) was born 24 April 1749, and died in 1836. She married, 29 April 1771, William Cooke of Annapolis (d. 1817), son of John Cooke of Prince George's Co. and Sophia his wife daughter of Maj. Nicholas Sewall of St. Mary's Co., and had issue:—

- i. RICHARD COOKE,¹¹ b. 10 May 1772, took the name of Tilghman in compliance with the will of his uncle, Richard Tilghman. He married 1^o Elizabeth Van Wyck of Baltimore, 2^o her sister, Frances Van Wyck, and left issue by his first wife.
 - ii. CATHERINE COOKE, b. 6 Aug. 1774; d. 4 Aug. 1849; mar. 7 Dec. 1793, Jonas Clapham (b. 31 May, 1763; d. 28 Aug. 1837).
 - iii. WILLIAM COOKE, b. 29 March. 1776; mar. Elizabeth, daughter of Edward Tilghman¹⁰ (Edward⁹) of Philadelphia.
 - iv. ANNA MARIA COOKE, b. 20 April, 1777; mar. Benjamin Ogle, son of Hon. Benjamin Ogle, Governor of Maryland, 1798-1801.
 - v. ELIZABETH COOKE, b. March 1783; mar. Robert Gilmor and d. s. p.
 - vi. SOPHIA COOKE, b. 5 Jan. 1785; d. unmarried.
 - vii. SUSANNA FRISBY COOKE, b. 27 Aug. 1786; mar. William Elie Williams of Frederick Co., son of Gen. Otho Holland Williams. Their grand-daughter, Miss Susan Williams, daughter of Otho Holland Williams, is the present owner of the Hermitage.
 - viii. FRANCIS COOKE, d. 1843.
 - ix. GEORGE COOKE, b. 25 Aug. 1791; d. 7 Oct. 1849; mar. 21 June 1814, Eleanor Addison Dall (b. 5 Nov. 1795; d. 22 Feb. 1853).
21. RICHARD TILGHMAN¹⁰ (*William*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) of Grosses, Talbot Co., was born 6 April 1740 and died 12 April 1809. He married, 2 August 1784, Mary (b. 21 Sept. 1766; d. 1 Dec. 1790) daughter of John Gibson of Talbot Co., and had issue:—
- i. WILLIAM GIBSON TILGHMAN,¹¹ b. 24 Sept. 1785; d. 20 June 1844; mar. 13 Dec. 1808, Anna (b. 14 March 1788; d. 29 Sept. 1860), daughter of Daniel Polk of Sussex Co., Del.
 - ii. JOHN LLOYD TILGHMAN, b. 21 May 1788; mar. Maria, daughter of John Gibson of Magothy, A. Arundel Co.
 - iii. RICHARD TILGHMAN, b. 26 March 1790; d. in infancy.
22. ¹EDWARD TILGHMAN¹⁰ (*Edward*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) of Philadelphia, was born 11 Feb. 1750/1, and died 1 Nov. 1815. He married, 26 May 1774, Elizabeth (b. 10 Nov. 1751) daughter of Chief Justice Benjamin Chew of Pennsylvania, and had issue:—
- i. EDWARD TILGHMAN,¹¹ b. 27 Feb. 1779; mar. Rebecca Waln.
 - ii. BENJAMIN TILGHMAN, b. 1 Jan. 1785; mar. Anna Maria McMurtrie.
 - iii. ELIZABETH TILGHMAN, mar. 24 Jan. 1804, William Cooke of Baltimore (see above).
 - iv. MARY ANNA TILGHMAN, mar. William Rawle of Philadelphia.
23. MATTHEW TILGHMAN¹⁰ (*Edward*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) was born 5 June 1760. He was member of Legislature for Kent County 1789, and 1793-94, and was Speaker of the House in 1794 (House Journals). He married, in 1788, Sarah daughter of Thomas Smyth of Chestertown, and had issue:—

¹ On p. 284 the running number 22 should be prefixed to the name of Edward, and not to that of his brother Richard.

- i. EDWARD TILGHMAN,¹¹ mar. Anna Maria, daughter of William Tilghman of the White House, and had one daughter, Eleanor Sarah Tilghman.¹²
 - ii. HENRY TILGHMAN, mar. Martha, daughter of Dr. Benj. Hall; no issue.
 - iii. SARAH TILGHMAN, mar. Francis Hall of Queen Anne Co., no issue.
24. COL. TENCH TILGHMAN¹⁰ (*James,*⁹ *Richard,*⁸ *Richard,*⁷ *Oswald*⁶) of Plimhimmon, Talbot Co., was born 25 Dec. 1744. He was commissioned, in June 1776, Captain of a Pennsylvania battalion of the Flying Camp; was on duty at Washington's headquarters as Military Secretary from 8 August 1776; and was commissioned Lieutenant Colonel, Aide de Camp, and Military Secretary to Gen. Washington 1 April 1777. A brave and efficient officer, he was selected to bear to Congress the news of the surrender of Cornwallis at Yorktown. By act of Congress, 29 October 1781, it was "Resolved, that the Board of War be directed to present to Lieut. Colonel Tilghman, in the name of the United States in Congress assembled, a horse properly caparisoned and an elegant sword in testimony of their high opinion of his merit and ability." Col. Tilghman served until 23 Dec. 1783. He died 18 April 1786 leaving, in the words of Gen. Washington, "as fair a reputation as ever belonged to a human character." He married, in 1783, Anna Maria Tilghman daughter of his uncle Matthew, and had issue:—
- i. MARGARET TILGHMAN,¹¹ b. 1784; mar. Tench Tilghman¹¹ (Peregrine¹⁰) of Hope.
 - ii. ELIZABETH TENCH TILGHMAN, b. 11 Oct. 1786; d. May 1852; mar. 25 April 1811, Nicholas Goldsborough of Oxford Neck.
25. JAMES TILGHMAN¹⁰ (*James,*⁹ *Richard,*⁸ *Richard,*⁷ *Oswald*⁶) was born 2 January 1748, and died 24 November 1796. He represented Talbot County in the Legislature 1787–91, and was Associate Judge of the Talbot Co. Court. He married Elizabeth Buely and had issue:—
- i. JAMES TILGHMAN,¹¹ b. 1 May 1792; d. unmarried 22 March 1824.
 - ii. MARIA TILGHMAN, d. unmarried.
 - iii. ELIZABETH TILGHMAN, mar. Thomas Hemsley, son of Wm. Hemsley of Cloverfield.
 - iv. ANN TILGHMAN, mar. Robert Browne of Queen Anne Co.
 - v. MARGARET TILGHMAN, mar. 1^o Henry Goldsborough, 2^o John Goldsborough.
26. WILLIAM TILGHMAN¹⁰ (*James,*⁹ *Richard,*⁸ *Richard,*⁷ *Oswald*⁶) was born 12 Aug. 1756, and died 12 Aug. 1827. He was a member of the Maryland Convention to ratify the Federal

Constitution, and represented Kent County in the Legislature 1788-90. He was a member of the State Senate 1791-92, and in 1793 removed to Philadelphia. He was appointed, 3 March 1801, Presiding Judge of the Third Circuit, comprising part of Pennsylvania, New Jersey and Delaware, and, in May 1805, President of the Court of Common Pleas in the First District. He was made Chief Justice of Pennsylvania, 26 Feb. 1806. In 1824, he was elected President of the American Philosophical Society. Judge Tilghman married Margaret Elizabeth Allen of Philadelphia and had issue :—

- i. ELIZABETH TILGHMAN,¹¹ d. 17 June 1817; mar. Benjamin Chew and had an only daughter, who died in infancy.

27. PHILEMON TILGHMAN¹⁰ (*James,⁹ Richard,⁸ Richard,⁷ Oswald⁶*) was born 29 Nov. 1760. He was an officer in the British Navy, but returned to Maryland after the war, and died at his farm, called the Golden Square, in Queen Anne Co., 11 Jan. 1797. He married Harriet Milbanke, daughter of Admiral Mark Milbanke, R. N., third son of Sir Ralph Milbanke, Bart., and had issue :—

- i. RICHARD TILGHMAN,¹¹ mar. Augusta Elphinstone.
- ii. HARRIET TILGHMAN, d. s. p. 1856; mar. Rev. Richard Cockburn, Prebend of Winchester Cathedral and Vicar of Boxley, Kent.
- iii. EMILY TILGHMAN, d. 1818; mar. Jeremiah Hoffman of Baltimore.
- iv. CAROLINE TILGHMAN, d. unmarried 1868.
- v. CHARLOTTE TILGHMAN, d. 26 June 1838; mar. 30 Aug. 1813, Sir Molyneux Hyde Nepean, Bart.

28. MAJ. RICHARD TILGHMAN¹⁰ (*Matthew,⁹ Richard,⁸ Richard,⁷ Oswald⁶*) was born 28 Jan. 1746, and died 28 May 1805. He was commissioned, 8 May 1777, First Major of the 5th Battalion of Queen Anne Co. (Md. Arch. xvi, 243). He married 1^o, Margaret Tilghman (b. 24 Dec. 1744; d. 24 Dec. 1779) daughter of his uncle William of Grosses (*Mag.*, p. 283), and 2^o, Mary Tilghman (b. 8 Sept. 1762; d. 18 Oct. 1793) daughter of his uncle Col. Edward of Wye (*Mag.*, p. 285). By his first wife Maj. Tilghman had issue :—

- i. ANNA MARIA TILGHMAN,¹¹ b. 20 Aug. 1774; d. 15 Dec. 1858; mar. 5 Dec. 1797, Judge Nicholas Brice (b. 23 April 1771; d. 9 May 1851).
- ii. MATTHEW TILGHMAN, b. 20 Sept. 1779; d. 21 Oct. 1828; mar. 1^o Eleanor, daughter of Thos. Whetenhall Rozer, 2^o Harriet Hynson of Kent Co.
- iii. ELIZA TILGHMAN, b. 22 Nov. 1779; mar. 1799, George Hoffman of Baltimore; d. s. p.

Maj. Tilghman had issue by his second wife :—

- i. JULIANA TILGHMAN, b. 6 Dec. 1783; mar. 23 Oct. 1800, John Philemon Faca of Wye Island.
 - ii. HARRIET TILGHMAN, b. 6 Dec. 1785; mar. Henry Brice of Baltimore, brother of Judge Nicholas Brice.
 - iii. ANNA CATHERINE TILGHMAN, b. 26 April 1787; first wife of John Tilghman¹¹ (James¹⁰) of Centreville.
 - iv. MARY LLOYD TILGHMAN, b. 24 Nov. 1789; mar. 20 Nov. 1820, Charles Carroll Tilghman¹¹ (James¹⁰).
29. LLOYD TILGHMAN¹⁰ (*Matthew*,⁹ *Richard*,⁸ *Richard*,⁷ *Oswald*⁶) was born 27 July 1749, and died in 1811. He married, 22 Jan. 1785, Henrietta Maria Tilghman (b. 26 Feb. 1763; d. 2 March 1796) daughter of his uncle James, and had issue :—
- i. JAMES TILGHMAN,¹¹ b. 5 Feb. 1793; mar. Ann Shoemaker of Philadelphia.
 - ii. LLOYD TILGHMAN.
 - iii. MATTHEW WARD TILGHMAN.
 - iv. ANNA TILGHMAN, b. 31 Dec. 1785; second wife of John Tilghman¹¹ (James¹⁰) of Centreville.
 - v. HENRIETTA MARIA TILGHMAN, b. 30 March 1787; mar. Alexander Hemsley.
 - vi. MARY TILGHMAN.
 - vii. ELIZABETH TILGHMAN, d. in infancy.

BROOKE FAMILY.

(Continued from page 289.)

25. CAPT. LEONARD BROOKE⁷ (*Leonard*,⁶ *Baker*,⁵ *Baker*,⁴ *Robert*³) of Prince George's County was born in 1728 and died in 1785. His age is given in a deposition as 29 years in 1757 (Pr. Geo. Co. Records), and his will, dated 27 Oct. 1783, was proved in Prince George's County 10 Feb. 1785. He was a sea captain and, in 1755, was commander of a vessel called the *Horatio* (Md. Gazette, 20 Feb. 1755). He was twice married. His first wife was Anne daughter of Henry Darnall of Portland Manor (Chancery, Lib. 1784-86, fol. 483), and his second wife Elizabeth is named in his will. Capt. Leonard Brooke had issue by his two wives :—
- i. LEONARD BROOKE.⁸
 - ii. BAKER BROOKE.
 - iii. GEORGE BROOKE.
 - iv. ANNE BROOKE.
 - v. ESTHER BROOKE, mar. Henry Hill.
 - vi. ELEANOR BROOKE.
 - vii. CATHERINE BROOKE.

26. RICHARD BROOKE⁷ (*Leonard*,⁶ *Baker*,⁵ *Baker*,⁴ *Robert*³) of Charles County died in 1771. His will, dated 14 Jan. 1771, was proved in Charles County 9 April following. In it he appoints his "brother Leonard Brooke of Prince George's County" his executor and names the children given below. The name of his wife does not appear.

Richard Brooke had issue :—

- i. LEONARD BROOKE.⁸
- ii. BAKER BROOKE.
- iii. JAMES BROOKE.
- iv. RICHARD BROOKE.
- v. ANNE BROOKE.

27. THOMAS BROOKE⁷ (*Thomas*,⁶ *Thomas*,⁵ *Thomas*,⁴ *Robert*³) of Charles County was born 30 April 1706, and died in 1749. He married Sarah daughter of Col. George Mason of Gunston, Stafford Co., Va. According to the will of his brother, Dr. Richard Brooke (q. v.), she was his second wife. The name of the first wife does not appear, but she was probably the mother of the eldest son Thomas, while the two younger sons, Walter and Richard, were certainly the children of Sarah Mason. The will of Thomas Brooke, dated 2 Sept. 1748 and proved in Charles Co. 15 June 1749, mentions his wife Sarah, his sons Walter and Richard, his eldest son Thomas, and his brother Richard Brooke. To his wife and his two younger sons he leaves "the tract of land whereon I now dwell, near Chickamuxon in Charles County." Thomas Brooke had issue :—

- i. THOMAS BROOKE⁸ (probably by first wife).
- ii. WALTER BROOKE, Commodore in the Virginia Navy 1775-78 (Va. Mag. i. 331). He married Ann Darrell and d. 1798 leaving issue.
- iii. RICHARD BROOKE.

28. WALTER BROOKE⁷ (*Thomas*,⁶ *Thomas*,⁵ *Thomas*,⁴ *Robert*³) of Prince George's County was born 29 Dec. 1707, and died 9 March 1740/1. He married Mary Ashcom Greenfield daughter of James Greenfield of Prince George's Co., who names his "daughter Mary Brooke" in his will (dated 21 Nov. 1733, proved 26 March 1734). She is also mentioned in the will of her aunt Winifred Ashcom (dated 20 Oct. 1717, proved 27 March 1718) as "my niece Mary Ashcom Greenfield." Walter Brooke in his will (dated 1 January 1740/1, proved 19 June 1741) mentions his wife Mary Ashcom Brooke, his son Thomas Brooke under 19 years of age, and his four daughters of whom only Sarah is named.

All five of his children are named in a deed dated 9 August 1738 (Pr. Geo. Co. Records) and in the final account of his estate. Walter Brooke and Mary Ashcom (Greenfield) his wife had issue:—

- i. THOMAS BROOKE,⁸ under 19 in 1740; d. intestate 1768. He married 1^o, 16 Sept. 1753, Frances, daughter of Thomas Jennings of Prince George's Co., 2^o Elizabeth ———, and had an only son (by his first wife), Isaac Brooke⁹ (b. 21 March 1759; d. 1785) who married, in August 1780, Sarah Ann daughter of Alex. Magruder of Prince George's Co., and had an only son, Thomas Alexander Brooke¹⁰ (b. 3 Oct. 1782).
- ii. MARTHA BROOKE.
- iii. ANNE BROOKE.
- iv. LUCY BROOKE.
- v. SARAH BROOKE.

29. DR. RICHARD BROOKE⁷ (*Thomas*,⁶ *Thomas*,⁵ *Thomas*,⁴ *Robert*³) of Prince George's County was born 2 June 1716, and died 13 July 1783. His will, dated 26 April 1771, was proved in Pr. George's Co. 11 Aug. 1783. In it he names his wife Rachel; his son Thomas; his brother Rev. Clement Brooke; Isaac Brooke "grandson of my dearly beloved brother Walter Brooke"; and his nephew Richard Brandt. In case of failure of issue of these devisees he entails his estate of Brookfield, 1, on the issue of Peter Dent, deceased, and testator's sister Mary; 2, on the issue of his sister Eleanor and her husband Col. Samuel Beall; 3, on the heirs of "my brother Thomas and his second wife sister to Col. Mason of Virginia." Dr. Richard Brooke married, 1 Nov. 1767, Rachel daughter of Thomas Gantt of Pr. George's Co. and Rachel his wife daughter of Col. John Smith of Calvert Co. (Family Record). Mrs. Rachel Brooke died 28 June 1793 in the fiftieth year of her age.

Dr. Richard Brooke and Rachel (Gantt) his wife had issue:—

- i. FREDERICK THOMAS BROOKE,⁸ b. 27 July 1770.
 - ii. SARAH BROOKE, b. 15 March 1772; d. 27 August 1849; mar. 23 July 1789, Samuel Harper (d. 25 Dec. 1834, aged 69), and had issue.
30. REV. CLEMENT BROOKE⁷ (*Thomas*,⁶ *Thomas*,⁵ *Thomas*,⁴ *Robert*³) of Prince George's County was born 1 Sept. 1730, and died 18 Nov. 1800 (Family Record). He married, 19 May 1774, Anne Murdock of Pr. George's Co. and had issue:—
- i. KITTY MURDOCK BROOKE,⁸ b. 11 March 1775.
 - ii. THOMAS BROOKE, b. 29 August 1776.
 - iii. ANNE ADDISON BROOKE, b. 28 July 1778.
 - iv. WILLIAM MURDOCK BROOKE, b. 17 Nov. 1779.
 - v. CLEMENT BROOKE, b. 2 April 1781; d. about 1827; mar. 2 April 1801, Ann Eleanor Whitaker and had issue.

MARYLAND GLEANINGS IN ENGLAND.

The following matter concerning Maryland families (taken from the registers of the Prerogative Court of Canterbury and other English records) is partly from my own notes and partly expanded from the unpublished notes of Mr. Henry Fitzgilbert Waters, now in my charge. It is on similar lines to contributions being made to the New York, Virginia, South Carolina, Pennsylvania, Delaware, and other historical societies, and (for Northern New England) to the Essex Institute. The notes of Mr. Waters, not elsewhere printed, I have issued in the *Genealogical Quarterly Magazine*, and its successor, *The Genealogical Magazine*. For an account of the work of Mr. Waters and myself in England, see the *Virginia Historical Magazine* for January, 1903, page 291.

LOTHROP WITHINGTON.

30 Little Russell Street, W. C., London.

WINIFRED MULLETT of Charles County. Will 20 April 1685; proved 3 March 1697/98. To my nieces Helen Spratt and Anne Knipe all the money I have in the hands of Sir John Morley and papers in the hands of Mr. Hugh Dent. Debts owing to James Amos and Margerye, his wife to be paid. To my niece, Helen Spratt, my Pearl Necklace. To my niece, Anne Knipe, A Diamond Ring and one Gold Ring. To my niece, Brookes and her daughter Anne, all my goods in their possession. To Cis, the negro, my Stuff Aprons. To Mary Davis, to Mrs. Mary Chandler, to Mary Watham, and to Mrs. Anne Pye, articles of Clothing. To Mr. Edward Pye, husband of Anne Pye, a Bay Nag, left me by Mr. Paggett. Residuary legatee and executrix, my niece, Mary Brookes. Witnesses: Elizabeth Dent, Anne Pye, Margaret Harrison, Cornelius Battewell. Pyne, 59.

[The testatrix was the widow of Rev. Dr. William Mullett, who was living in Maryland in 1684 (Md. Arch., xvii, 264), and her will was proved in Charles County, 9 January, 1693/4 (Annapolis, Lib. 2, fol. 245). According to the letters of her niece, Mrs. Helen Spratt, which are still extant, Mrs. Mullett was the daughter of Sir Thomas Wolseley of Staffordshire and the sister of Anne Wolseley, first wife of Philip Calvert. She had two brothers, Walter Wolseley, father of Mary, first wife of Roger Brooke of Calvert County (*Mag.*, p. 71), and Devereux Wolseley, who by his wife, Elizabeth, daughter of Sir John Zouche of Codnor, had two daughters, 1. Helen (buried 24 February, 1725/6, aet. 78), who married, 30 October, 1676, Rev. Thomas Spratt, D. D. (b. 1636; d. 1713), Chaplain to King Charles II., Dean of Westminster in 1683, and Bishop of Rochester in 1684; 2. Anne (buried 26 Aug. 1685), wife of Rev. Thomas Knipe, Prebendary of Westminster (Chester's Register of Westminster Abbey). Anne Knipe (b. 1676), daughter of Rev. Thomas and Anne, was married 16 February, 1696/7, to Michael Arnold, Jr. (b. 1675), of St. Margaret's Westminster, and had, with other issue a daughter, Alicia Arnold (b. 30 July, 1700), who married John Ross and came with her husband to reside in Annapolis, where she died, 9 July, 1746. John Ross, who was one of the Aldermen of Annapolis and Lord Baltimore's Deputy Agent, died in September, 1776, in his 71st year. Their daughter, Anne Arnold Ross, married Francis Key, and was the grand-mother of Francis Scott Key. Mrs. Mary Chandler and Mrs. Anne Pye, who are mentioned in Mrs. Mullett's will, were the daughters of Henry Sewall (*Mag.*, p. 190), Secretary of Maryland, and sisters of Jane Sewall, second wife of Philip Calvert.]

SIMON WOTTON of Calvert County, Maryland, Chirurgeon. Will 13 January, 1695/6; proved 29 December, 1696. To my wife, Susanna Wotton, £50, or 2000 pounds of tobacco per year for life. To Will: Fisher, son of my brother John Fisher, when 21, £230. To Anue Bardwell, widow, £3. To my executor, £10 to buy mourning rings for those whom he thinks fit. To my executor, Thomas Wharton, £10. All the rest of my real and personal estate to my executor, Thomas Wharton in trust for my daughter, Anne Wotton. Witnesses: John Hyde, Wm. Clapcott, T. Suckle. Bond, 163.

[In 1694, Dr. Simon Wotton was the prosecuting witness against Thomas Johnson of Calvert County, accused of treasonable and seditious utterances (Md. Arch. xx. 72). His will does not appear to be recorded in Maryland.]

ANTHONY SALWAY of County of Annaruudell, in Maryland, Gent. Will 23 October, 1668; proved 23 August, 1672. If I die in England, to be buried in the Psh. Church of Seaverne-Stoaks, County Worcester, near my father and mother. To my sister, Dorothy, wife of Richard Stevens, £30. To my kinsman, John Sollers, 50 acres of land, which he began to cleere. To my sisters, Dorothy, Hellen, and Joaue, 20 shillings apiece. To Virlanda Mylles, my wife's god-daughter, one mare colt. To Mr. Samuel Chew's children, one mare colt. To my kinsman, Richard Harris, one hogshhead of tobacco, free of duties. To my cousins, Hanbury Harris and Robert Harris, 10 shillings. To my brother, Richard Salway's man, 10 shillings. To my brother, Richard Salway of the Citty of Worcester, England, Draper, all the rest, and lands in America. Said brother executor, witnesses: George Mill, Richard Harris. Eure, 103.

[Richard Wells of Anne Arundel County, mentions in his will (1667), his daughter Martha, wife of Anthony Salway (Baldwin's Calendar, i, 40). John Sollers, doubtless the kinsman referred to above, was a Justice of Anne Arundel County, 1679-80 and 1685-86 (Md. Archives), was of Calvert County, in 1688, and one of its Justices in 1692 and 1694. His will made as "John Sallers of Calvert County, Gent," is dated 15 February, 1699 (Annapolis, Lib. 6, fol. 353), and though the date of probate does not appear, his inventory was filed in 1700. An abstract is given in Baldwin's Calendar, ii, 194.]

ELIZABETH LEVETT of Prince George's County, Maryland, widow. Will 22 September, 1725; proved 5 December, 1730. To my son Robert Levett, all my right, title, and claim to estate of Beverly, in Yorkshire, which may be due me as relict of my husband, Robert Levett, and some plate; he is to have full possession when he reaches 18 years. To my son, John Levett, £155, a silver tankard, a can, and a bed. To my daughter, Elizabeth Darkin, one negro man called Tom. To Coll: James

Haddock, £5 and a mourning ring. To my two daughters, Margaret and Ruth Clark, all the remainder of my estate in Maryland and elsewhere. To my brother, Daniel Mariartee and my sister, Margaret Sprigg, a ring each. Executors Coll: James Haddock and Margaret Clark my daughter. Witnesses: Josiah Wilson, Marg^d Dick, Lingan Wilson. Auber, 330.

[The testatrix was evidently the daughter of Edward and Honor Mariartee of Anne Arundel County, who died, respectively, in 1688 and 1701. Abstracts of their wills are given in Baldwin's Calendar, ii, 32, 207. Mrs. Levett's sister, Margaret Sprigg, would seem to have been the wife of Col. Thomas Sprigg of Prince George's Co. Mrs. Levett's will was proved in Maryland 25 Nov. 1725].

SAMUELL GROOM of London, Merchant. Will 27 April, 1697; proved 3 February, 1697/8. To my daughter, Sarah, land in Hornechurch, Essex, on paying £500 to my daughter, Constance when 18. To my son, Samuell, land and houses in Aiot, County Hartford, Mansfell Street, Goodman's Fields, Middlesex; also lands, etc., in Maryland, America, and at Ratcliffe, England, and all I am entitled to under the will of my father, Samuel Groome, deceased. To my brother-in-law, John Tayller and Thomas Moore and my friend, John Tanner, £100, in trust to put my son Samuel out. To my daughter, Constance, land, etc., in County Northampton. To my youngest children, John and Elizabeth Groome, lands in Essex and Suffolke. To my wife, £50. To my cozeus, Daniell and Samuell Groome, sons of Daniell Groome, £25 a piece. Lands (to said trustees) in Feversham, Kent, in trust for my wife and right heirs. "Whereas, I have advanced the sume of three hundred pounds upon an Act of Parliament, made in the fourth yeare of the reigne of King William and the Late Queen Mary, Entituled An Act for granting to their Ma'ties certain rates and duties of Excise upon Beere, Ale, and other Liquors, for securing certain recompense and advantages in the said Act mentioned to such persons as shall voluntarily advance the sume of tenne Hundred Thousand Pounds towards carrying on the war against France, Whereupon I have allowed me £14 Per Cent. Per Annum," the same to my three children, Elizabeth, Samuel, Constance, £100 each; one-third of the rest to my wife, the remainder amongst my children. Executrix: My Wife. Overseers: John Taylor, Thomas Moore, John Tanner. Witnesses: Harbt. Springett, Will Springett, Fr. Harding. Codicil 30 November, 1697. The house in Goodman's fields to go to my wife first, and an Annuity of £40 per annum issuing out of the Manor of Great Thorlaw, County Suffolk, said annuity purchased of Bartholomew Soames of little Thorlaw, to my son Samuel. Witnesses: Jacob Brent, Harbt. Springett, Fr. Harding. Lort, 57.

NOTES.

The Rev. J. Neilson Barry sends the following note, which reached us too late for insertion in his paper on Trinity Parish :—

“The Rev. Hatch Dent was ordained deacon, October 16, 1785, and priest two days later by Bishop Seabury in Trinity Church, New Haven, Conn., being the ninth clergyman ordained in this country. He was recommended by the Rev. T. J. Claggett (afterwards Bishop), George Goldie and John Stewart. He was five times a member of the Standing Committee of the Diocese of Maryland.”

A friend has called our notice to the following item in the *Moniteur* (Paris) of October 22, 1792, under the heading, “États-Unis d’Amérique.” :—

“On nous mande du Maryland que beaucoup de gens instruits de cet Etat se sont réunis pour former dans Tobano-Port [Port Tobacco?] une société dont le but est la propagation des connoissances politiques et vraiment utiles, l’étude de la constitution de leur pays, et le soin de tenir le peuple éclairé sur ses droits autant qu’il sera possible.”

Is anything known of this very praiseworthy society and its activities? It might be revived now with advantage.

QUERY.

One James Pike, or McPike, is said to have been a sergeant in Col. John Eager Howard’s regiment, and to have been stationed in Baltimore as a recruiting officer at the beginning of the Revolution. Can any reader furnish any information about him?

EUGENE F. McPIKE.

1 Park Row, Chicago.

PROCEEDINGS OF THE SOCIETY.

Meeting of June 18th.—The attendance at the June meeting was small, as has usually been the case at this meeting, partly because it came so late in the season, and partly for the reason that there was no paper to be read before the Society. The business transacted was entirely of a routine character, and devoid of any features of special interest.

The following persons were elected to membership in the Society: Robert H. Wright, Willard G. Day, Joseph G. Pangborn, Albert Guy Keith and Mrs. Mary L. Brooke Brock. The deaths of members of the Society announced at this meeting were, Daniel L. Brinton, Thomas K. Carey and Dr. Charles C. Bombaugh.

Meeting of October 8th.—The first fall meeting of the Society was held on this date with a full average attendance of members. The Recording Secretary and the Corresponding Secretary were both absent, the former being seriously ill, and the duties of both of these officers were performed, for the evening, by the Assistant Secretary.

The amendment to the Constitution of the Society which had been offered at the May meeting of the Society, was reported favorably from the Council and made the special order of business at the November meeting.

The Committee on Publications reported the completion of the printing and binding of the 26th volume of the Archives of the State, and that the same was now ready for sale to members, in accordance with the action of the Society taken last Spring.

Dr. Henry J. Berkley and E. P. Hyde were elected active members of the Society, while the loss in membership by reason of death since the June meeting was reported as follows: William B. Norman of New York, Judge William R. Martin, T. E. Hambleton and Theodore Hooper. The paper of the evening was read

by Mr. L. H. Dielman, Assistant Librarian of the Pratt Library, who took for his subject, "The Baltimore Committee of Vigilance and Safety in the War of 1812."

Meeting of November 12th.—The November meeting was marked by an exceptionally large attendance of members of the Society, and a very considerable number of non-members, attracted no doubt by the subject which had been announced of the paper to be read. The attendance of ladies also was larger than is often seen in the rooms of the Society.

The amendment to the Constitution, offered at the May meeting, and favorably reported in October was unanimously adopted. The effect of this amendment is to do away with the June meeting of the Society. This has been under consideration for some time, as it has been demonstrated that June is not a favorable month for a meeting of the Society, and that only formal business was transacted at it, which could as well be disposed of by the Council. Hereafter, therefore the last general meeting of the Society before the summer will be that held in May.

The deposit with the Society was announced of two of the record books of Trinity Parish, Charles County, and the donations to the Library were larger than usual.

The following new members were elected: John L. Kirk, Charles McFaddon, J. Harry Tregoe, William H. Love and R. Bennett Darnall, and the following members of the Society were reported as having died: Joshua G. Harvey, Francis Burns and Joseph C. Mullin, the Recording Secretary.

Resolutions of tribute to the memory of Mr. Mullin were offered by Mr. John Appleton Wilson, which set forth the estimation in which Mr. Mullin had been held both in the Society and in the community, and recited the faithful and efficient service rendered by him both as a member and officer of the Society. The resolutions were unanimously adopted and directed to be entered in full upon the minutes of the Society, and an engrossed copy of them was directed to be sent to Mr. Mullin's parents.

Mr. Basil Sollers then read a paper specially prepared by him at the request of the Society upon "Transported Convict Laborers

in Maryland during the Colonial Period." The paper was the outgrowth of a discussion which had been started about a year ago as to the extent to which, if at all, persons convicted of crimes in England had been transported to this colony, and become the settlers of Maryland. In order that there might be the fullest light on the subject, Mr. Sollers was asked by the Society to prepare a statement of the facts, and his studies in connection with the subject were embodied in a most interesting and scholarly paper. No extended notice of the paper is given here for the reason that it possessed so much of original research and permanent value that it is proposed to print it in full in the next number of this *Magazine*.

At its conclusion a vote of thanks was extended to Mr. Sollers.

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TO NAMES OF PERSONS AND PLACES IN VOL. I.

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